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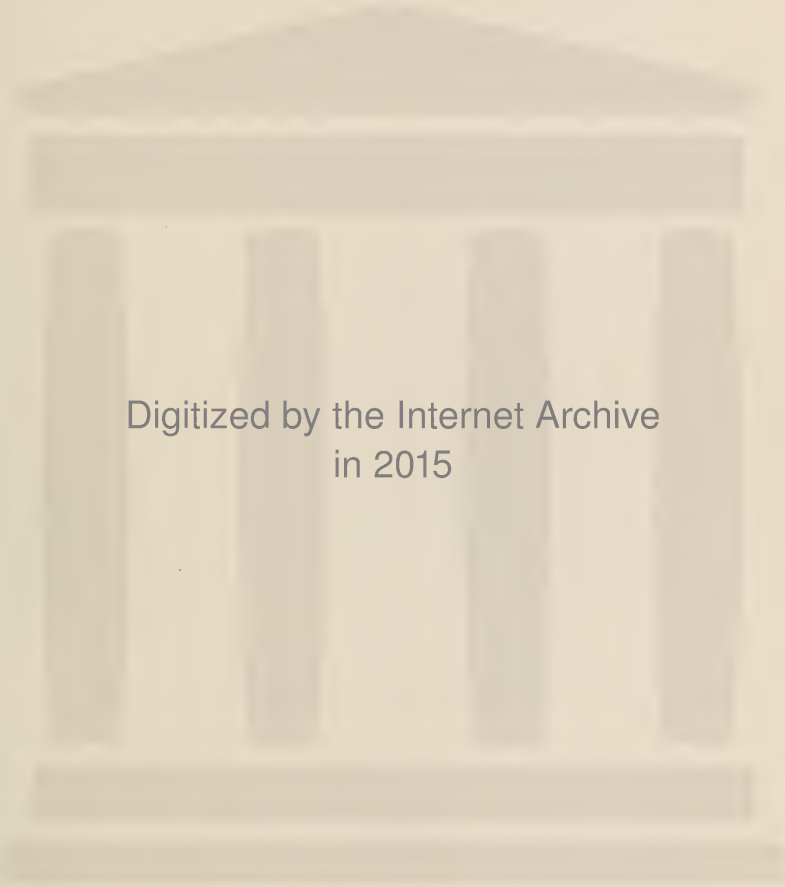
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SOME MISSIONARY SCENES IN THE CHINESE EMPIRE

1. A Peasant's Home in West China.
2. A Buddhist Tomb in Tibet.
3. Leper Mission Hospital, Kucheng.
4. A Chinese Christian Bible Woman.
5. Buddhist Pilgrims in West China.
6. Part of a Chinese Christian Congregation.
7. Demons Guarding a Temple Gate.
8. A Mission School for Girls, Shanghai.
9. Coming Men of China.
10. Four Generations of Chinese Christians.
11. A Lama Dance in Tibet.
12. A Mission Hospital in Manchuria.
13. Wheel-barrow Ambulance Bringing a Patient to a Mission Hospital.

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Old Series

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New Series

Signs of the Times

THE NEW CRISIS IN MISSIONS

THE Church of Christ is bending its energies to evangelize the great world field, and is pouring millions of dollars and hundreds of consecrated missionaries into the vast heathen lands, but there is not reason for self-satisfaction or self-confidence. Among these millions of non-Christian peoples events are taking place which constitute a veritable crisis. While it is true that the whole world is restless, and America and Europe, Asia, and Africa are affected by the same dangerous symptoms of internal disease, the Oriental nations, long asleep and for centuries petrified in their traditions of life and thought and civilization, are reaching at a bound what it has taken the West ages of bitter experience to achieve. This sudden awakening has startled them beyond measure, and a veritable frenzy of iconoclasm seems to possess them.

But to these Eastern nations Western civilization means Western power, and not Western Christianity, which lies at the foundation of Western progress. They imagine that mere secular and non-Christian education will give the desired power, and these have begun to shape the destinies of the Orient. That is the very core of the crisis, that the Orient believes that civilization may be achieved without Christianization, and that there is no need of breaking with the ancient religions of the fathers. In Japan especially an undeniable reaction toward the old national religion has set in, and anarchy, socialism, and Christianity are apparently identified by the Japanese statesmen. China has begun to educate her sons, but the schools are wholly secular and often hinder the work of the missionaries.

Thus, the psychological moment seems to have come, and an advance in missionary work throughout the Orient is urgently needed.

CHINA'S FAMINE AND FLOODS

A GREAT flood has devastated a part of the Chinese Empire, extending from Ichang, in the province of Hupeh, to Shanghai, on the coast, some 700 miles. The banks of the

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, or positions taken by contributors to these pages.—Editors.

Yang-tse-Kiang were obliterated, except in the highlands and around the walled cities and towns. The loss of life can only be estimated, but it is believed that thousands of persons have been drowned. At Wuhu the water rose higher than at any time of which there are records, so that 250 miles from the sea the water was forty-five miles wide. Millions of acres of land, hundreds of square miles of rice and grain fields, were submerged, and hundreds of thousands of villagers were driven from their homes.

In Hunan the Yuen River has again overflowed its banks in the prefecture of Changteh, and the distress there is also great. In North Anhwei and North Kiangsu famine conditions also prevail; this being the third famine within five years in these two provinces.

As in former calamities and famines, the people have left the devastated and famine-stricken districts, and are crowding the roads leading to the cities clamoring for food. Missionaries are besieged with appeals to take in more orphan children, whose parents have been victims of the latest floods. China is trying to make provision from her own resources for the sufferers, but rebellion and war are eating up all her available money. Native Christians are unable to maintain their church work in the face of these disasters. Therefore aid is urgently needed from American Christians, whose special prayers are also asked by all foreign boards.

THE NEW RULERS OF CHINA

CHINA'S great lack, since the days of the reform movements stated fifteen years ago, has been adequate, intelligent, forceful leaders. This lack is not so noticeable in the present revolution. In the preparation for the revolt and in its management, there has been evident clear foresight, wise planning, fearless determination, and generally high ideals. There have been unwise steps and evidences of vindictiveness on the part of some, but these have not characterized the movement as a whole. In God and His plans for China, is the only hope for true progress and stability, but in the character of the new leaders there is great reason for hope that the new China will fulfil some of the ideals of a great nation.

With the advent of the new year, 1912, the revolutionists at Nanking proclaimed a Republic of China, and the delegates from the revolting provinces elected Dr. Sun Yat Sen as "President of the Provisional Government of the United Provinces of China." General Li Yuan Hung was elected Vice-President, and Wu Ting Fang Attorney-General. The old Chinese calendar was discarded and the Christian method of reckoning was adopted, with January 1st as the beginning of the new Chinese year and of the new Chinese Republic. Yuan-Shi-Kai, the Imperial Prime Minister, refuses to acknowledge the validity of the action, and insists on a national convention to decide on the question whether China shall be governed by a constitutional monarchy or by a republic.

There is grave doubt as to whether China is yet ready for a republican government. The people as a whole are not adequately educated, nor is the country sufficiently unified. There is great reason to fear that, tho the Chinese are more stable than Latin

peoples, there will be continued unrest and uprisings under anything but a very strong central government. Failure in the republic will bring about reaction and retrogression. China is moving: let her not move too fast and seek to accomplish in a day what requires a century. Let the goal be ideal, but let the progress toward it be step by step, and with adequate preparation.

It is too early to predict the outcome, for the question of the future government and the future leaders is not yet settled. There is, however, great ground for optimism in the character of the leaders of the progressive forces. Dr. Sun Yat Sen, the newly elected President, is a man of fine character and marked ability. He received his early education in a mission school in Hongkong, and is a baptized Christian who believes in following the teachings of Jesus Christ. General Li Yuan Hung, the Vice-President, is a very earnest evangelical Christian who is not afraid to let his light shine before men. Wu Ting Fang was baptized as a Christian when he attended a mission school, but has since become an Ethical Culturist. Liang Chi Cho, another leader of the revolutionists, is also a product of missionary teaching and an earnest Christian. He is one of the ablest writers in China, and became an object of enmity to many Chinese because of the strong pro-christian character of his writings.

The influence of Christianity in China is sure to be felt increasingly as the days go on, but whether this will be by sudden revolution or by slow development it is impossible to predict. The future is in God's hands. Let Christians stand ready to see and cooperate in His plans.

TRIPOLI AND THE SANUSI

THE attempted annexation of Tripoli by the Italian Government brings for the first time a European Power into direct conflict with the Sanusi Order, the great organization which has done so much to consolidate and extend Islam in recent years, and which is at the back of the Pan-Islamic Movement. The order was founded in 1834, but its importance dates from the time when its founder withdrew into the Libyan desert and gathered his followers round him in the oasis of Jaghbub, on the eastern confines of Tripolitania. From these headquarters he sent his emissaries throughout the Moslem world, and with such success that all the great dervish orders are now affiliated with the Sanusi and accept the leadership of its head, the Sheik-ul-Mahdi.

The aim of the Sanusi order is the regeneration and extension of Islam, and the restoration of its uncompromising and warlike spirit. Its organization is quasi-military, and its members excel in a fanatical hatred of Christian domination in any form. They are responsible for the rapid spread of Islam in Africa. Tripoli has long been a stronghold of the Sanusi, and in the east of the province, at least, the Sheik-ul-Mahdi exercises an authority far more real than that of the Sultan. It is his opposition which the Italians have to dread. But the Sheik-ul-Mahdi is no hot-headed and reckless fanatic. Once before, when the Mahdi, of the Sudan, sought his cooperation, he showed this. Furthermore, he and his followers hate the Turks just as they hate the Christians. On the other side, however, the annexation of Tripoli is an attack on the Sanusi themselves. It

cuts them practically off from the sea. Should the Sheik declare war the position will be serious, for he has a trained fighting force of 25,000, and in the millions of dervishes he has a reserve of fighting men of a class whose reckless bravery is well known. Jaghbub is a strong fortress, and well supplied with modern weapons and ammunition. But the real danger is that of a religious war, causing the whole Moslem world to arise, and starting outbreaks of fanaticism everywhere, which would be disastrous to Christian missions among Mohammedans.

REAL PROGRESS IN TURKEY

THE evolution in Turkey comprized in its scope far more than the purely political development. Important changes commercially have taken place. Schemes for substantial advance in education have been under consideration, tho comparatively little for the quickening of the nation's intellectual life has been done. Educational hunger and thirst, instead of being suppressed, have been stimulated, and it is tacitly acknowledged that there can be no hope of a strong, progressive, and influential Turkey without steady educational advance among its people. Even the local blunders of misguided officials, as especially in Albania, do not disprove this general advance.

In the sphere of religion, the new government has not been intent on overthrowing the rights and privileges of non-Mohammedan faiths, nor has it interfered in any way with the perfect religious freedom of all classes of the non-Mohammedan population. But it has regarded with aversion all attempts to use ecclesiastical organizations as a means of differentiating politically between Moslems and non-Moslems. It has shown strong determination to weld together the various races in spite of religious differences and to make them practically one in the political life of the country. In this it has met enormous difficulties, and mistakes were made and occasionally lack of tact and fairness of spirit were apparent. In the city of Constantinople itself, where the population has rapidly increased, and the narrow, crooked streets and the famous "Bridge," the great central artery of the city's life, created vast difficulties for the enormously increased traffic, work on the new bridge has begun, and the streets are being improved by the lowering of heavy grades, the construction of sidewalks, the tearing down of projecting old buildings. The dogs, so well known to every visitor of the Turkish capital, have gone (but no other means of dealing with the garbage have yet been provided!), the streets are better lighted, and even automobiles rush about the streets. The freedom of the press has been respected by the Young Turks to a large extent, so that literature of all sorts and in various languages has wonderfully multiplied. Books and papers in general come into the country without censorship. The Bible is as freely published as in London, and in New York, and there is no official obstruction whatever to its circulation. Truly there is real, encouraging progress in Turkey.

BIBLE SCHOOLS IN THE ORIENT

THE movement for closer church relations has assumed large proportions and more definite shape in the foreign field than at home. The

wise and consecrated leaders of the missionary forces have seen the necessity of massing the forces and presenting an unbroken front to heathenism. Thus churches are practically united in some foreign lands, which are quite at variance in this country, and rivalries, only too frequent here, are quite out of date among the missionaries.

One of the latest developments in this direction is the establishment of Union Bible Training Schools in the Orient. A visit of Dr. W. W. White, of the Bible Teachers' Training School in New York, with two of his associate teachers, to China and Korea last summer brought the movement to a head. At Nanking he was greeted by a most representative body of 123 Chinese delegates, the leaders of the Church in China, and the Union Bible School of Nanking was established. It starts out most auspiciously, representing all denominations, and undertaken with the approval and backing of the various missions. Five missionaries are engaged in teaching and training candidates for the ministry and native helpers. Dr. J. C. Garritt, of the Presbyterian Mission, a well-known missionary leader, and fine Chinese scholar, has been elected president, and the theological students of the Methodist and Christian missions have been transferred to the Union Bible School.

In Korea a Union Bible School has been suggested as a memorial to the late editor-in-chief of this REVIEW, Dr. Pierson. This is part of a plan for a chain of Bible schools throughout the country. It is believed that similar institutions will be founded at other strategic points in the Far East, and that the unification of the educational forces will greatly stimulate the study of the Word of God, and quickly multiply trained native preachers and workers.

INDIA AWAKENING

THE last official census of India, which was taken in March, 1911, and whose figures have now been given out, has revealed some very surprizing things. In spite of cholera, and plague, and famine, and wild beasts, the population of India (without Ceylon, but with Burmah) has increased from 294 millions in 1901, to 315 millions. Remarkably large is the increase in the Christian population. For instance, the Punjab contained 37,000 Christians in 1901, but now about 165,000, which represents the truly remarkable increase of 446 per cent. In Nagpur, in Central India, were 36,000 native Christians in 1881, 125,000 in 1901, and 177,000 in 1911. In Madras Presidency, with 41,000,000 inhabitants, the Christians increased 16 per cent., Mohammedans 11 per cent., Hindus 8 per cent. In Travancore, with 3,500,000 inhabitants, the Christians increased 30 per cent., the Mohammedans 19 per cent., and Hindus 12 per cent., so that now 25 per cent. of its inhabitants are Christians. The increase in the Christian population of the Bombay Presidency has been 116 per cent.; of the Central Provinces 169 per cent.; of the United Provinces 175 per cent.; and of Burmah 43 per cent.

These amazing figures do not indicate the spiritual condition, for many a Hindu registered as a Christian, tho he was nothing but a more or less regular attendant at missionary services, but they indicate at least that there is a marked change in the attitude of the

Hindus toward Christianity, and that multitudes are now ready to register themselves before the census-takers as Christians.

Additional signs of progress and moral awakening are visible everywhere. Even polygamy is growing unpopular, not merely because of the cost of living which has reduced it to such an extent that monogamy is getting to be the rule among common people, but because of the "awakening," due to the work of the missionaries.

Certainly there is a wide-spread movement in India, which may well call for thanksgiving to God, as it seems to indicate that the day is drawing near when its caste-bound millions will be emancipated and turn to Christ. Poor old sleepy, philosophizing India is pulsing with new life.

ISLAM IN JAVA

ISLAM was introduced into Java only about 400 years ago, but today practically the whole of its thirty millions are Moslems, tho their religion is not of a fanatical or ardent type. In spite of the present great national awakening upon Java (see MISSIONARY REVIEW, 1911, p. 326), the hold of Islam is not growing stronger, because the movement finds its ideal in Europe. Yet the number of pilgrims to Mecca has risen from about 3,000 in 1900, to about 8,000 in 1910, and every returned pilgrim is a center of religious enthusiasm and propaganda. The Moslem schools, found in almost every village, are now being reorganized and developed under government direction, tho they retain their distinctly religious character. Thus there is danger that a far stronger type of Moslem will be developed, so that it will be more difficult to approach its followers with the Gospel, and there is need of immediate larger Christian effort.

There are four great Dutch missions, with 131 stations and outstations, and with eighty European missionaries upon Java. Their schools contain more than 7,000 pupils, and about 17,000 native Christians are reported. These Dutch missions were organized almost one hundred years ago. The German Neukirchen Missionary Society, and a number of other societies, including the Salvation Army, have also workers upon the island, and report about 2,000 native Christians. Thus Java can not be called neglected, but large areas of it are practically untouched by missionaries.

A LAYMEN'S CONFERENCE IN AUSTRALIA

THE first general Conference of the Laymen's Missionary Movement in Australia was held in Melbourne on October 2 and 3, 1911. Sixty delegates registered, many of them leading business men of Melbourne, and a right spirit animated them as for two days they discust the plans and method of the Laymen's Movement.

The conference is regarded as a beginning, and not as an end, by the leaders, who are now arranging for sectional conferences in various parts of the country, when groups of towns will join together in gatherings similar to that in Melbourne, and who are planning for conferences for city men in small towns away from large cities.

THE WALLED CITIES OF CHINA

Those having resident missionaries are indicated by a cross. There are 1,558 of these walled cities in the eighteen provinces, and only about 400 of them have resident missionaries. This leaves over 1,100 without any such workers.

CHINA—A RETROSPECT OF FIFTY YEARS

BY THE VENERABLE ARCHDEACON MOULE, B.D.

TWO thunder-tones are in my ears while I write, which, with answering echoes and reverberations, seem to compel the attention of Christians and students of the politics of the Kingdom of God, more even than they claim the anxious interest of politicians and students of the world's history. The sounds come from China in her near past and in her future unfolding at the very doors. Fifty years ago, when I first went eastward to China, the Taiping rebellion was raging, having almost reached its climacteric, and then, under our very eyes and with close contact, it passed to its fall. For thirteen years that long storm, with the thunder and lightning of war and the sweeping tornado of bloodshed and devastation, passed over China, and twenty million lives were sacrificed in

that struggle. To-day, as I write, another rebellion has begun, in some respects, and especially as an anti-dynastic movement, resembling the Taiping revolt. Battle's voice has spoken and the result must be for a while uncertain, either of speedy success in all the provinces and the establishment of a new dynasty; or of speedy suppression of the revolt and a further term of trial for the Manchus; or, a third possibility, a protracted and devastating struggle, as with the Taipings.

This double picture, these dual voices of war and rebellion, calling back, first of all, old memories, and then beckoning forward to imminent catastrophe or to a righteous peace with accompanying prosperity, seem to distract the mind when I set myself to review the intervening fifty years in the light of the progress and expansion of Christian missions in China during this half century. I can not do better, perhaps, than contrast, first of all, China then and China now, as to contact with her neighbors and the Western world, and as to changes in her own internal life and constitution. For one thing, now the long cords which seem to hold the nations apart through stretches of ocean or land, and the former comparative deliberation of locomotion, are tightened and drawn in and shortened now, by the facilities and accelerations of modern travel.

Modern Travel

Fifty years ago we might indeed have gone by a quicker route of seven or eight weeks to China, availing ourselves of the newly inaugurated overland route, through Egypt on camel-back or by rail, and then through the Red Sea and Indian Ocean to the Straits and the China Sea, to Hongkong, and the few ports open for trade and residence on the coast—but we went by the Cape route, the track of the old East Indiamen. Our tea-clipper, the *Solent,* 750 tons burden, was a fast sailer, and well found, but we were 112 days from the Downs to Shanghai, encountering a cyclone and the terror of its "central heart of peace," and the even greater peril of long calm near the pirate-infested Borneo coast. Since those days the Suez Canal has been opened (1870) and the steamer service vastly improved, and by this route or by the Canadian Pacific or American lines, the journey can be accomplished in a month or five weeks; while China can be reached overland from England—so soon as the *double* railway line is completed through Siberia and Manchuria—in twelve instead of the 112 days of fifty years ago. This one consideration of the near neighborhood, comparatively speaking, of heathen and Mohammedan mission-fields should supply a fresh stimulus to missionary zeal, as it supplies greater facilities for missionary enterprise. The specter of far and inaccessible distances, of long silence, if isolation and the sorrow of separation, for missionary recruits and for those left behind in the dear Western home, is largely laid now. With swift travel comes also frequent and regular postal communication. The one mail a month from Europe fifty years ago, soon changed to a fortnightly mail, with tenpence postage by Southampton, and eighteen-pence by Marseilles or Brindisi, is now expanded to three or four mails a week, soon, probably, to daily mails with penny postage; and the solemn silence of four months at

MISSIONARY STATISTICAL TABLES FOR CHINA*

THE GENERAL AND EVANGELISTIC WORK

(See article by Archdeacon Moule on "China—A Retrospect of Fifty Years," page 87.)

SOCIETIES	Date: Year of First Work in this Field	Foreign Missionaries: Ordained Missionaries	Foreign Missionaries: Physicians: Men	Foreign Missionaries: Physicians: Women	Foreign Missionaries: Lay Missionaries not Physicians (Men)	Foreign Missionaries: Married Women not Physicians	Foreign Missionaries: Unmarried Women not Physicians	Foreign Missionaries: Total of Foreign Missionaries	Native Workers: Ordained Natives	Native Workers: Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers	Native Workers: Total of Ordained and Unordained Native Workers	Stations: Principal Stations	Stations: All Other Sub-Stations	Christian Community and Contributions: Church Organizations	Communicants Added During the Last Year	Total Number of Communicants	Total of Native Christian Adherents, Incl. Baptized and Unbaptized, All Ages	Sunday-schools	Total Sunday-school Membership, Including Teachers and Pupils	Total of Native Contributions in U. S. Gold
CHINESE EMPIRE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
American and Canadian Societies																				
American Advent Mission Society	1892	2	—	—	1	5	7	13	—	30	30	3	8	6	30	520	1,370	6	*800	$100
American Baptist Foreign Mission Society	1836	44	10	4	1	46	21	123	14	312	326	17	201	125	479	5,215	13,828	157	3,336	7,820
American Bible Society	1876	1	—	—	6	7	—	14	—	[1]174	174	6	—	—	—	—	—	—	—	—
American Board of Commissioners for For. Miss.	1847	31	9	6	—	36	31	113	27	565	592	17	299	104	1,012	11,000	13,927	72	2,326	16,255
Augustana Synod, Evangelical Lutheran Church	1902	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Bible Mission Society	1904	2	—	—	1	2	1	6	—	—	—	2	—	—	—	—	38	—	—	70
Board of For. Miss., Methodist Episcopal Church	1847	56	17	21	11	68	73	241	165	1,487	1,652	24	228	267	1,231	30,191	$3,312	516	18,420	39,226
Board of For. Miss., Presbyterian Church in U. S. A.	1846	86	27	13	5	96	47	274	42	1,019	1,061	26	658	129	1,936	20,041	*67,939	212	10,213	25,421
Board of For. Miss., Reformed Church (Dutch)	1842	7	2	1	—	5	12	26	13	94	107	4	50	14	139	1,714	3,524	[12]52	[12]2,730	5,430
Board of For. Miss., Ref. Presby. Ch. (Covenanter)	1898	6	1	3	—	5	1	16	—	6	6	1	2	1	24	75	*300	*3	100	—
Board of Miss., Methodist Episcopal Church, South [3]	1848	21	1	1	3	23	25	71	24	105	129	5	22	27	307	7,190	*8,000	53	2,750	4,320
Christian and Missionary Alliance	1887	33	—	—	8	28	20	89	—	100	100	26	6	—	89	731	1,031	—	697	2,339
Dom. and For. Miss. Soc., Protestant Episcopal Ch.	1835	27	9	3	13	23	27	116	28	274	302	11	78	23	299	1,961	6,285	86	3,193	5,301
Exec. Com. of For. Miss., Presbyterian Ch. (South)	1867	31	6	3	2	35	19	93	10	98	108	12	46	16	286	1,395	*5,500	50	200	3,000
First New Testament Church, Los Angeles	1907	1	—	—	—	1	—	2	3	5	8	1	3	—	—	—	671	—	—	—
Foreign Christian Missionary Society	1886	16	6	—	—	18	8	48	23	105	128	8	20	10	92	714	*2,800	11	650	4,043
For. Dept., International Committee, Y. M. C. A.	1896	6	2	—	21	23	1	53	—	—	—	10	—	—	—	—	—	—	—	—
For. Dept., National Board, Y. W. C. A., U. S. A.	1903	—	—	—	—	—	3	3	—	—	—	1	—	—	—	—	—	—	—	—
For. Miss. Soc., United Brethren in Christ [4]	1889	2	1	1	2	5	1	12	1	19	20	2	8	5	—	377	377	2	129	475
For. Miss. Board, Southern Baptist Convention [4]	1845	38	8	—	1	40	25	112	14	137	151	17	105	44	571	5,594	22,187	55	2,389	7,030
For Miss. Com., Presbyterian Church in Canada	1888	17	6	2	—	19	8	51	—	70	70	5	28	2	273	1,346	*5,200	—	—	1,638
Friends' For. Miss. Soc., Ohio Yearly Meeting	1890	3	1	2	—	—	5	11	1	37	38	2	5	2	20	177	892	2	289	456
General Miss. Board of the Free Methodist Church	1904	2	—	—	4	5	3	14	—	9	9	4	1	1	—	—	140	1	32	7
General Miss. Board, Church of the Brethren	1908	2	—	—	—	2	1	5	—	—	—	1	—	—	—	—	—	—	—	1
Hagues Synod China Mission	1891	5	2	—	1	5	5	18	—	82	82	4	39	4	150	567	*2,200	—	1,150	—
Home and For. Miss. Soc., United Evan. Church	1899	6	—	—	1	5	2	14	—	14	14	3	2	4	30	70	*450	5	271	212
Missionary Society of the Evangelical Association	1904	4	1	—	—	4	—	8	—	3	3	1	—	—	—	5	*20	1	507	—
Missionary Society of the Methodist Church, Canada [3]	1890	26	11	3	5	35	13	93	—	58	58	7	57	6	—	480	1,523	*7	*490	—
Mission Board, Evan. Luth. Norwegian Brethren	1895	2	—	—	—	2	3	7	—	26	26	1	8	—	—	50	*200	—	—	—
Scandinavian Alliance Mission (Mongolia)	1895	4	—	—	—	4	—	8	—	—	—	2	—	—	—	—	50	—	—	—
Seventh-Day Adventist Mission Board	1901	7	2	2	6	12	3	32	—	—	—	2	—	4	—	177	177	9	214	1,603
Seventh-Day Baptist Missionary Society	1850	3	—	1	—	3	1	8	—	13	13	2	—	2	—	66	250	3	140	450
Swedish Evangelical Free Church	1895	—	—	—	—	—	4	5	—	—	—	1	—	—	—	—	—	—	—	—
Swedish Evangelical Mission Covenant of America	1891	7	1	—	4	3	4	19	—	20	20	4	10	3	138	446	*1,700	—	—	—
Trustees of Canton Christian College	1886	—	1	—	10	1	—	12	—	6	6	1	—	—	—	—	—	—	—	—
United Norwegian Lutheran Church of America	1905	7	1	—	2	8	9	27	—	45	45	5	30	—	—	542	1,432	—	—	—
University Medical School in Canton	1899	—	1	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Woman's Miss. Society, Methodist Church, Canada	1893	—	—	2	—	—	11	13	—	12	12	3	4	—	—	—	—	—	—	—
Woman's Union Missionary Society of America	1869	—	—	4	—	3	—	7	—	12	12	1	—	—	—	—	—	1	—	5,881
Yale Foreign Missionary Society [5]	1902	3	1	1	—	1	1	7	—	5	5	1	—	—	—	—	—	—	—	1,400
Totals, 41 American and Canadian Societies	—	517	130	73	109	587	440	1,812	566	4,963	5,329	252	1,923	802	7,106	85,749	215,523	1,304	51,026	132,476
Australasian Society																				
Presbyterian Church of New Zealand	1901	2	1	—	—	3	2	8	—	15	15	1	1	—	—	102	252	—	—	—
British Societies																				
Baptist Missionary Society [7]	1877	37	10	4	—	27	14	92	—	267	267	11	328	*107	451	5,506	*22,024	139	1,484	1,392
British and Foreign Bible Society	1809	4	—	—	9	13	—	26	—	[1]310	310	11	—	—	—	—	—	—	—	—
Christian Literature Society for China	1887	—	—	—	—	—	1	1	—	15	15	1	—	—	—	—	—	—	—	—
Christian Missions in Many Lands [5]	1885	—	2	—	26	24	21	73	—	6	6	18	1	—	—	41	*160	1	80	—
Church Missionary Society [8]	1844	66	16	3	24	75	102	283	37	952	989	53	[10]—	[10]—	—	7,629	20,578	[10]—	[10]—	10,774
Church of England Zenana Missionary Society	1884	—	3	—	—	45	48	96	—	103	103	13	—	—	—	—	—	—	—	—
Church of Scotland Foreign Missionary Committee [6]	1878	2	2	2	1	5	—	12	—	145	145	2	[18]—	[10]—	323	480	2,285	10	402	68
Church of Scotland Women's Assoc. for For. Miss.	1888	—	—	—	—	—	7	7	—	6	6	1	—	—	—	—	—	—	—	—
Foreign Missions, Presbyterian Church of Ireland [5]	1869	11	5	5	—	10	2	33	4	209	213	10	127	*20	927	1,969	11,473	160	4,237	6,715
For. Miss. Com., Presbyterian Church of England	1847	19	9	6	3	21	22	80	34	340	374	8	204	87	570	6,223	*25,000	[10]—	[10]—	14,209
Friends' Foreign Mission Association	1886	—	2	1	9	11	4	27	—	82	82	5	36	5	42	144	2,063	10	624	603
London Missionary Society	1807	43	21	6	3	55	27	155	12	454	466	20	300	[10]—	[10]—	13,083	23,190	13	1,048	13,222
Mission to the Chinese Blind and Illiterate Sighted	1886	1	—	—	—	1	1	2	—	3	3	1	—	—	—	—	—	—	—	—
National Bible Society of Scotland	1863	5	—	—	1	5	—	11	—	[1]317	317	5	—	—	—	—	—	—	—	—
Society for the Propagation of the Gospel	1874	15	1	1	1	7	7	32	—	34	34	9	2	17	59	261	1,581	13	288	336
United Free Church of Scotland's For. Miss. Com. [5]	1875	15	5	7	1	10	7	40	4	281	285	8	92	22	87	5,744	10,615	32	2,895	4,685
United Methodist Church Missionary Society	1859	17	6	1	2	22	6	53	12	422	434	10	58	141	2,007	11,253	21,096	*140	2,200	—
Wesleyan Methodist Missionary Society [9]	1852	43	10	—	2	33	12	90	6	153	159	21	87	115	197	4,401	9,629	29	788	3,567
Totals, 18 British Societies	—	278	89	39	82	319	277	1,065	109	4,099	4,208	207	1,235	514	4,663	57,371	149,694	547	14,046	55,572
Continental Societies																				
Allg. evangelisch-protestantischer Missionsverein	1899	3	2	—	—	2	2	8	1	12	13	1	2	—	—	—	—	—	—	—
Berliner Frauen-Missionsverein für China	1850	1	—	—	—	—	4	5	—	1	1	1	—	—	—	—	*300	—	—	—
Berliner Missionsgesellschaft	1867	22	—	—	2	19	5	48	6	279	285	13	198	—	—	5,700	7,714	—	—	5,528
Danske Missionsselskab	1896	11	2	—	—	8	5	26	1	8	9	6	6	7	—	89	*450	—	—	109
Evangelische Missionsgesellschaft zu Basel	1846	32	2	—	2	24	6	62	7	213	220	15	97	104	—	6,440	9,870	—	—	6,484
Finska Missionssällskapet	1903	8	1	—	—	2	7	18	—	40	40	2	24	3	—	100	*400	—	—	—
Hildesheimer Ver. für die Blindenmission in China	1890	—	—	—	—	—	4	4	—	6	6	1	1	—	—	—	*200	—	—	—
Kieler China Mission	1896	2	—	—	1	2	1	6	—	14	14	2	3	3	27	95	200	—	—	71
Norske Missionsselskab	1902	9	1	1	2	6	5	24	—	—	—	4	14	—	—	134	257	—	—	38
Norsk lutherske Kinamissionsforbund	1893	—	—	—	10	8	5	23	—	24	24	8	—	10	65	298	*1,192	—	—	—
Rheinische Missionsgesellschaft	1847	14	2	—	4	17	4	41	1	78	79	7	20	20	834	1,299	2,736	2	60	1,425
Svenska Baptisternas Mission	—	4	—	—	—	3	2	9	—	11	11	2	7	—	—	227	*800	—	—	—
Svenska Missionsförbundet	1891	—	—	—	22	15	13	50	—	49	49	7	25	7	—	696	*2,500	—	—	322
Svenska Mongolmissionen	1898	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Totals, 14 Continental Societies	—	107	10	1	43	107	59	326	16	735	751	70	397	154	926	15,078	26,619	2	60	13,977
China Societies																				
Broadcast Tract Press	1896	—	—	—	1	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Canton Medical Missionary Society	1838	—	1	—	1	1	1	4	1	4	5	1	—	—	—	—	—	—	—	—
Central China Religious Tract Society	1876	1	—	—	—	—	—	1	—	5	5	1	—	—	—	—	—	—	—	—
Chefu Industrial Mission	1895	—	—	—	1	1	1	3	—	9	9	1	—	—	—	—	—	1	150	—
China Baptist Publication Society	1899	—	—	—	1	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Christians' Mission	1893	—	—	—	—	—	11	11	—	—	—	1	—	—	—	—	—	—	—	—
"Door of Hope" Mission	1900	—	—	—	—	—	8	8	—	13	13	1	—	—	—	—	—	—	—	—
General Committee, Y. M. C. A. of China and Kores	1896	—	—	—	—	—	—	—	—	20	20	—	7	—	—	—	—	—	—	9,750
Gospel Mission	1892	7	—	—	—	6	3	16	—	—	—	3	—	—	—	—	—	—	—	—
Grace Mission	1902	1	—	—	—	1	1	3	1	6	7	1	6	4	22	273	800	5	200	135
International Institute	1894	1	—	—	—	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
John G. Kerr Refuge for Insane	—	—	2	—	—	1	—	3	—	—	—	1	—	—	—	—	—	—	—	—
North China Tract Society	—	—	—	—	1	1	—	2	—	—	—	1	—	—	—	—	—	—	—	—
Oriental Society for Education of Deaf Mutes	1887	—	—	—	—	1	1	2	—	5	5	1	—	—	—	—	—	—	—	111
South Chihli Mission	1896	5	—	—	4	3	14	26	2	43	45	6	[11]—	7	—	289	*1,100	—	—	—
Y. W. C. A. of China	1899	—	—	—	—	—	—	—	—	1	1	—	17	—	—	—	—	—	—	900
Totals, 16 China Societies	—	15	3	—	9	18	40	85	4	106	110	21	25	11	22	562	1,900	6	350	10,896
International Society																				
China Inland Mission [13]	1865	—	18	1	[12]339	230	511	898	18	1,677	1,695	205	769	546	2,804	19,049	76,196	[10]—	[10]—	558
Union Society																				
Methodist Publishing House [14]	1903	1	—	—	1	1	—	3	—	—	—	1	—	—	—	—	—	—	—	—
Grand Totals, 92 Societies	—	920	251	114	583	1,265	1,093	4,197	513	11,595	12,108	757	4,350	2,027	15,521	177,774	470,184	859	65,482	215,259

* Condensed from the *World Atlas of Christian Missions*, Student Volunteer Movement, New York. See also in the Atlas the summaries for Educational, Medical, Industrial, Bible, and Literary Work.

[1] Colporteurs directly supervised by the Bible Society.
[2] Each church or chapel has a Bible School on Sunday.
[3] Includes data for Women's Society.
[4] Includes the work of the Bible Missionary Society. Amalgamated January, 1910.
[5] Does not include work of the Woman's Board.
[6] Does only educational work. Christian students are members of churches of their own missions.
[7] Includes the data for the Baptist Zenana Mission.
[8] Church statistics reported by the Lao-ho-kou station only.
[9] Includes data of Medical Mission Auxiliary.
[10] No data reported.
[11] Preaching at least occasionally in 110 towns.
[12] Data includes that for the following associate missions: (1) Scandinavian China Alliance, (2) Swedish Misson in China, (3) Swedish Holiness Union, (4) Norwegian Mission in China, (5) German China Alliance, (6) Liebenzell Mission, (7) Free Church Mission of Finland.
[13] While the China Inland Mission has one Church of England bishop and some workers with Church of England orders and others with the orders of the Presbyterian, Baptist, and other Churches recognized in the home countries, the total figures are given under one head without differentiating. The custom of the C. I. M. is to recognize all workers as probationers for two years, when if approved they are received as junior missionaries, and at the close of a total of five years' service, if the language tests have been passed and proof of fitness has been shown, they are definitely appointed with parchments as senior missionaries with power to take full pastoral charge of mission stations.
[14] Union of Methodist Episcopal Church and Methodist Episcopal Church, South.
* Estimate. Except in column 18, all estimates are from the societies.

sea with no word or whisper from home as we sailed round the world, is changed for the telegram which is laid on your table in London some time before it seems, by the hour affixt to the form, to have left Shanghai. How very much may be done by this close and constant communication to cheer and strengthen the missionary army at the front, if the home churches and individual friends of missions will write frequently and fully to their friends and representatives abroad, as well as by their looking for news and information from the often overwhelmed workers themselves.

The Increase of Missionaries

But a more striking contrast meets our eye when we look at the changes in China itself. When we sailed for China in 1861 a great comet was blazing in the sky. We saw it through a rift in storm-clouds off the Cape of Good Hope, and it hung ominously over China when we arrived. It seemed to the Chinese and to the world almost as a sign in the heavens of the calamities which were devastating and almost ruining the land. The Taiping rebellion was at its height after ten years of conquest and bloodshed and confusion. The rebels still held Nanking, and had threatened Peking itself, and soon after swept down, menacing Shanghai and capturing Ningpo, till they were expelled from the last city and gradually driven back; and after two more years of desperate resistance were finally crusht in 1864, leaving China shattered and shaken after foreign war and internal conflict, from which perhaps even now she has scarcely recovered.

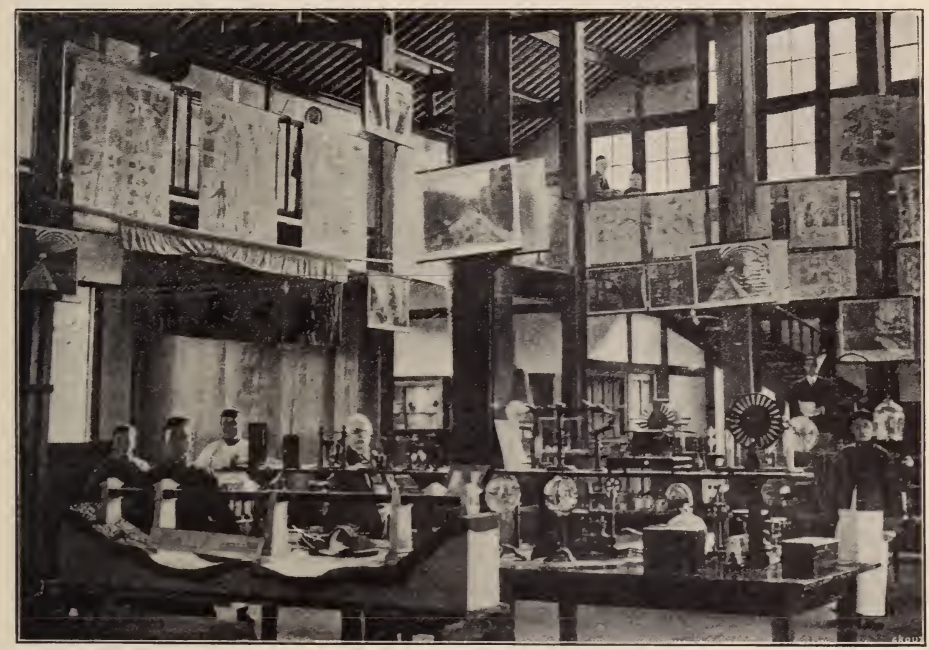
The effect of that rebellion on mission work in China seemed, for the time of its duration, to raise even higher and stronger brazen walls than those which Xavier mourned over as a barrier to Christianity. The few missionaries then in China, some of whom had been venturing a little way inland for exploration, were all driven back by the advance of the civil war, and were congregated in or near Shanghai, waiting for the possible opening of the gates, should the Taipings finally win or be finally overthrown. There were then in China, besides the missionaries of the Roman Church, scarcely a hundred from all the churches of the Reformation, and the number of Christians scattered up and down the coast, with no mission, church or station in the interior, was about a thousand. Forty-six years later, at the time of the Shanghai Conference of all missions, in commemoration of the centenary of Robert Morrison's arrival in China, I saw a remarkable reproduction of these numbers, one hundred and one thousand, in the Conference hall. That hall was a large room attached to the fine buildings of the Chinese Y. M. C. A., managed chiefly by their own Chinese committee with a Canadian resident adviser and head. The funds for this building were chiefly supplied by liberal contributions from friends in America. The hall passed out of the hands of the builders and decorators just in time for the meeting of the Conference. It was a memorial hall for the loving remembrance of the departed saints, Chinese and western, who had lost their lives in the Boxer uprising. Notice the wonderful progress of the Church of Christ, that the period of martyrdom has come. The Christians are numerous enough and

evident enough to excite the notice and animosity of the enemy—ay! and strong enough to face death—men, women, and children too—willingly and deliberately, waving aside the offer of reward and honor and wealth, if they will but revile Christ and trample on His Word—ready to face the fire and flood, the sword and torture, and thousands of them actually passing through these to their Lord's presence and glad welcome. In this hall, on the ground floor, were seated a thousand missionaries, and these were the chosen delegates and representatives of the four or five thousand working in the land—as many Christian workers, that is, chosen from a large number as there were Christians of all ages and classes in all China forty-six years before; and a hundred delegates and visitors in the gallery, and on the platform—that is, the full number of the missionary band in all China so long before.

These missionaries, from Europe and America and Australasia are outnumbered by at least five to one by the great body of Chinese clergy and pastors, evangelists and school-teachers, working in the land, and represent a body of Christians nearly 200,000 strong in communicants, and quite half a million of baptized men, women, and children. It was felt at this conference, that so greatly had God blest and increased His Church in China, that this must be the last General Conference ever to be held in one place. No building can be constructed large enough to hold the numbers who should attend such a general gathering, including (as it must, of course, do in the future) Chinese delegates as well as English. We must be content with provincial or district conferences, tho the sigh and the sob for union, which was borne on the air during the whole conference, must not be silenced or suppresst by such separate acts of council. This was perhaps one of the saddest and at the same time one of the most gladly significant signs, at this Conference. It was ascertained that there are more than 80 bodies outside the Roman communion at work for Christ in China, and 52 were actually represented at the Conference. Thank God, we could not but say, first of all, that missionary zeal has fired almost every Christian body in Christendom! But alas! was the answering note, why is it necessary that those who profess to believe the one faith once delivered to the saints, should insist on exaggerating their differences of mere expression, and dissensions as to the forms and institutions of the Faith, so as to divide themselves into separate organizations, clustered round individual and isolated Christian truth, instead of carrying their favorite and specialized beliefs into the communion of one Church, Primitive, Apostolic, Scriptural, Catholic, Reformed, in which harmonized and not isolated all these individual truths may be found, and so present to the world that wonder the convicting and persuasive power of which our Lord Himself prayed for and foretold—"That they all may be one, that the world may believe." This aspiration was almost continually exprest, but in differing forms and with different suggestions. I am not sure that we are nearer corporate union than we were fifty years ago, but Christendom seems more and more alive to the sorrow and shame of our unhappy

divisions, as year by year brings us nearer to the coming of the Lord and the great day of account.

It was noteworthy that the missionary delegates at the great conference which I am describing, came, I believe, from every province in China; per waters of the Yangtse River, Hankow being an open port 600 miles from Shanghai. This was a very definite advance, but being a treaty port, it was not so significant an advance as the tentative and afterward permanent extension of the C. M. S.



A SCIENCE LABORATORY AND MUSEUM IN THE Y. M. C. A., CHENGTU

certainly to-day missionaries are to be found living and working in each province of the empire. The contrast in this respect is significant indeed. With the exception of the Jesuit missionaries who had long before penetrated in disguise into the interior (tho statistics of Roman missions are not easily attainable), there were no resident Protestant missionaries or established stations in the inland districts of China in 1861. The departure of Dr. Griffith John, which I witnessed in August of that year, for Hankow, under the L. M. S., was the first penetration into the up- to Hankow, the capital of Chekiang, four days' journey inland, in 1864, followed by the American Presbyterian mission to the same great city. Then three years later the mission with the specific name of the China Inland arrived, and starting from this same already occupied post, its wonderful history of expansion and penetration commenced, in which most of the other Protestant missions are now taking part. There has been in some cases violent and murderous opposition, as in the Changsha region in 1893, which was accompanied and followed by most truculent and virulent

placards denouncing and condemning to expulsion and annihilation all foreigners and Christians who should dare to violate the borders of Hunan. Farther south, also, in the inland regions of Fukien, at Kucheng, sudden fanatical attacks resulted in the murder of a whole missionary party, well loved not only by their own Christian friends, but by the people generally; and the Christian forbearance exhibited and the refusal of reprisals have left there, and in other places of martyrdom for Christ's sake, the result of Christian life and revival and growth. But in the great majority of instances, our advance and occupation, in the peaceful wars of the Lord, of city or country town, tho seldom unchallenged, have been effected by consideration and conciliatory action.

There are still great regions in the Chinese empire, and a very large number of cities, market-towns, and populous villages unoccupied, and scarcely touched by Christian missions. If there be, say, at the outside, two million five hundred thousand nominal Christians of all churches, Roman and Protestant, in China, that number, tho very large, compared with the few thousands fifty or sixty years ago, yet leaves 397,500,000 outside the fold of the Church, unconverted and largely unevangelized. I have not noticed the increased facilities for travel in China itself, which should encourage and stimulate us in endeavoring, in the power of the Holy Ghost, to grapple with this great problem of reaching the unevangelized. The increase of steam navigation on the inland waters of China and the rapid growth of the railway system in all directions, contrast startlingly with the difficulties and delays of older travel; and while the facilities of travel may possibly unify the differing dialects of the Chinese spoken language, they will greatly help in gaining access to all the land.

Changes in Methods

The passage of the years in this half century now under review has not, however, in the writer's opinion, brought much change in the plans and agencies of missionary work. The building has grown indeed, and has been enlarged, but its foundations have not been altered nor its general plan deviated from. The cords have been lengthened, but the stakes, where any Christian work worthy of the name is established, are the same stakes, wherever planted. "Other foundation can no man lay than that is laid, that is Jesus Christ." No new method of any vital importance unknown fifty years ago is, so far as the writer is aware, now in operation. There has been great development and advance, but on the old lines; the change most notable, discust below, is (if we mistake not) for the worse not for the better, retrograde not forward. Half a century ago, in the early dawn of what is called the modern age of missions in China, evangelistic work, as far and as wide as possible, took the first place. Medical missions were very early projected, and have grown and flourished wonderfully. Educational work, primary and secondary, with western learning and languages, was natural and successful among a people devoted to education. One of our Anglo-Chinese schools in Shanghai was founded quite sixty years ago, and is flourishing to-day.

Literary work, also, first the preparation and perfecting of translations of the Bible into *wên-li*, the book language, and into *Kwan-hwa* and the other dialects of China, and then the preparation of books on the evidences of Christianity, and translations of our best theological and general literature into Chinese, and treatises and tracts for distribution, were followed, soon after the Taiping upheaval (which, indeed, in its outburst of a kind of revival of learning and thirst for the languages and literatures of the West, resembled the recent upheaval in China, culminating as it seems in the revolution of today)—by magazines mingling devotional and ethical articles with science pages and historical and geographical supplements. These magazines were very largely read by Chinese graduates competing in the examinations for their second degree which qualified for office, because into the examination papers some twenty years ago questions on engineering and mining and chemistry and other branches of science were one by one inserted in the place of the old questions on philosophy and ethics and government, drawn from their own ancient classics. This undermining process which has led, either for good or for evil, to the recent revolution in China's curriculum of study and examination, owes its origin largely to mission literature and mission schools. All these missionary methods and plans and agencies continue, very widely spread and in efficient force, and the hold which Christianity has acquired on the empire is a very definite and manifest one. It is now regarded, and especially since the Boxer uprising eleven years ago, not so much as a foreign sect, and as such as of doubtful use and reliability, but as a power of supernatural and spiritual energy, so that now, not in the mere language of the Treaty of Tientsin, but in the estimation of many of the rulers and of multitudes of the people, it is regarded as a religion which teaches the love of others as we love ourselves. We hope this process of acceptance and peaceful conquest, but with deeper conviction and fuller knowledge, will be accelerated. But we utter, and that not without cause, this warning. If the churches do not awake and "consider their ways," there may be decline and death. If there be much talk about strategic plans and movements, instead of advance in force, frontal and on the flanks; if there be much discussion of problems and suggestions to meet merely imaginary new requirements in this new age; if there be dissatisfaction with the evidences of the Faith, which have satisfied deep thinkers of all ages; if a Bible dissected, and discredited in parts, be offered, instead of "the word of the truth of the Gospel" infallible and inspired; if our Lord's testimony to His Word be challenged, and the assumptions of scholarship be taught instead of the old certainties of deeper research; if, worst of all, evangelization and public preaching and from house to house, be put last and not first in missionary methods—then, it may be, (God forbid it!) that the glory of our work for great China may be even now departing.

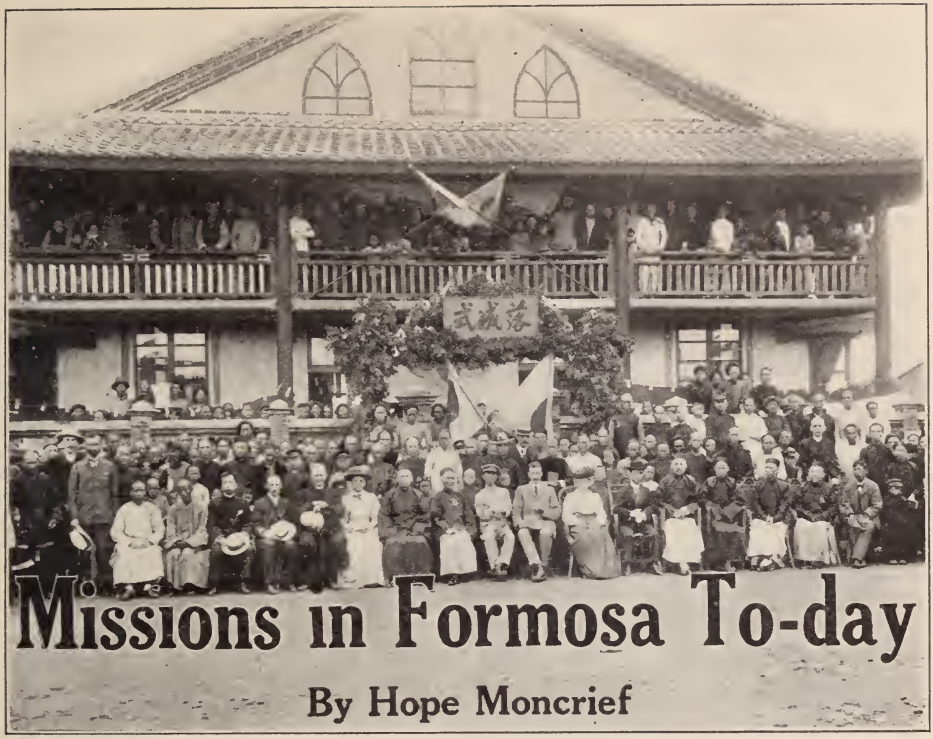
Chinese Church Growth

Meanwhile, the native churches—would that we could say rather, the one native Church of China—are de-

veloping self-support, self-government, and self-extension in many places, notably in the Swatow region, and in Chekiang and Kiangsu; and everywhere these principles are recognized as the marks of a living and growing church.

We must not forget that the establishment of such a Christian Church in China, through ever accumulating individual conversions and households and communities brought to God, has been from the first the goal set before the Western churches. Our chief fear has been lest a premature sigh of relief (if I may use such an expression) be heard in the west, the suggestion that even now we may leave the further evangelization of the Chinese nation to the Chinese Christians themselves. This is surely an error. So long as there are multitudes to be evangelized in China, and so long as the native Church, sorely prest by the necessities of self-support and self-government, can not, without assistance, overtake the vast work of winning China for Christ—so long our work as evangelists and teachers remains, if they will have us in China. We must be content, however, much more than in days gone by, to act as colleagues, companions, fellow or even subordinate helpers, instead of being in the past, almost from necessity perhaps, leaders, superintendents, controllers. And with these altered circumstances we shall find that a large contingent of native agents, agents in the same sense that we are agents, paid of course when necessary, or voluntarily helping us, will be to the end an absolutely essential element in our machinery.

Two other reflections remain, and two other possibilities, in the opinion of many, in this same connection. Has the time nearly arrived when we may safely leave to the Chinese churches, and to this enlightened, educated, and civilized people generally, the freedom and power (with the Bible, of course, in their hands) to think for themselves, to decide on their own form of religion, and perchance to invent or discover something better suited to the Chinese instinct than the forms and the dogmas and the institutions which we bring to them? Or, further, instead of this voluntary removal of Western influence, shall we be startled soon by a request not from the new government of China alone, but from the Christian Chinese churches themselves that we be good enough to evacuate the land and the field, and leave China in this, as in other respects, to the Chinese? What is our duty in the interval, which may be a short one? Not, surely, to sound as our farewell message doubt and criticisms of the Faith; and, with a kind of sympathetic recital of the heresies and schisms through which the Church, after long centuries, has won her way back to the faith and discipline of the earliest days; to say now, "Try your Chinese hand on some fresh heresies and schisms, or perchance on some new discoveries of truth." But rather this, "We commend to you the deposit we have received, dogmatic, precise, yet deep and broad and exhaustless in grace and wonder, as God's truth. So we preach, so ye believed, so teach others when our voices are silent. One Lord, one Spirit divine, one Faith, one Baptism, one God and Father of all, above all, through all, and in you all, in China as in all the world."



Missions in Formosa To-day

By Hope Moncrief

SCENE AT THE OPENING OF THE LARGEST CHURCH IN FORMOSA

FORMOSA under Japan is quite a different place from that under the Chinese twenty years ago. Then it was much the same as China. "The Chinese in Formosa," says a recent writer, "whether in town or country, laugh and weep as they did a thousand years ago; they have the same cares, the same anxieties about crops and business, the same planning to find wives for their sons and husbands for their daughters, the same dread of demons and offended spirits, the same longing for wealth and sons and honor the length of days, the same vague fear of death. The new thing in Formosa is this, not a little modification in their surroundings, a slight change in their customs, a shortening of their coats, a lengthening of their trousers, a tightening of their sleeves, some smattering of knowledge, a handful of foreign phrases, a taste of science, a touch of agnosticism."

The greater number of the Chinese population (over 3,000,000)* inhabit the broad, rich fertile plain on the west coast. They live in hamlets encircled by tall bamboos, whose welcome shade screens the thatched huts from view. Traveling along the railway line clumps of bamboo-trees are seen here and there all over the plain, and one who did not know the habits of the people would be inclined to ask, as a visitor once did, "Yes! Formosa is a very beautiful place, but where are the people?" Business and farm-

* In addition to the Chinese there are about 77,000 Japanese, and an estimated population of about 100,000 savages who inhabit the mountains and the East Coast.

ing may be said to be the chief occupations. But now conditions have opened up new pursuits and employments. "Large numbers find employment and good wages in government offices, in the camphor distilleries, in the tea plantations, on the railway, and in the huge sugar-crushing mills; and away among the hills where enormous works are being opened to control the rivers so as to generate electricity, and then lead the water to irrigate vast tracts of land which at present are desert."* No longer does the old-fashioned Chinese scholar take the first rank in the time-honored quartet of employments—scholars, farmers, workmen, traders. The literary man with the long flowing garment has almost disappeared; and along with him have gone many of the old courtly manners of the Chinese gentleman. A new learning and new ambitions are taking the place of the old. In another generation it will be a rare thing to find a boy well-versed in Chinese literature. The Chinese classics are no longer taught in the schools in the same thorough way that they used to be. Japanese is eagerly sought for its commercial value. Clerks and accountants in banks and offices and post-offices are now wanted, just as English-speaking men are wanted on the coast of China.

FOUR JAPANESE AND A CROWD OF MOUNTAIN SAVAGES, FORMOSA

The coming of Japan has wrought many changes in the social life of the Chinese. Some of them are for good, and some for evil. The rites of property have become more secure. The endless feuds as to the ownership of land have come to an end. Courts of law have been established where a certain measure of justice is meted out to all, Christian and heathen alike. As an instance of the thorough

Chinese Recorder, 1909. Articles on Formosa, by Rev. D. Ferguson Simon.

way in which the Japanese deal with disease, the effort to exterminate plague might be mentioned. They levy a tax on every household of two rats. A fine is imposed on those who fail to produce the tax. Every rat is examined, and if found to be plague-infected the house from which the rats came has to be thoroughly cleansed and disinfected. During the last eight years 34,944,435 rats have been destroyed. Twice a year every house and shop has to disgorge all its effects, and be thoroughly cleaned out. Rows of tables line the streets, covered with bottles and boots, and fruits, and boxes, and tins and cans, and pots and pans, while an inspector passes along and goes in to see that the shops have been properly cleaned. Fancy Broadway, New York, or Fleet Street, London, having to undergo an ordeal like this! Then there is such a complete and thorough system of espionage that open crime such as theft or gambling is unknown. A few weeks ago I met a drove of handcuffed men being led off to the central Formosa prison for secret gambling. The other day, when walking over the hills with a friend, we raised from a hollow a little group of gambling youths, who started up like game from a hillside heath. They fled like hares. I never saw Chinamen run so fast before. Opium-smoking among old smokers is tolerated, but new licenses are not easily obtained. Thus the government have reduced and almost abolished violent crime. As a man said when preaching with me in a village the other day, "Is not this a time of peace? Tether your cattle to that tree over the night, and who will dare to come and steal? What a change from the former time!" The Japanese are demonstrating in the eyes of all that much that is good can be brought into the social life of a people by making crime difficult.

JAPANESE SOLDIERS ATTACKING HEAD-HUNTING SAVAGES IN FORMOSA

BUFFALOES USED TO CRUSH SUGAR-CANE IN FORMOSA

"When all is said and done about the Japanese occupation of Formosa," says Mr. Ferguson, "one can not but acknowledge many improvements. I think I am safe in saying that, barring the savages on the high mountains, there are few places in the world where life and property at the present time are so safe. Some of us can remember days when to travel unprotected during the Chinese New Year season meant a likelihood of being attacked and plundered, and possibly killed by highway robbers."

It is fairly evident that the Japanese are exploiting the island of Formosa for their own benefit. They are here to develop the resources of the island primarily for themselves. The other day, when the engineer in a sugar-mill was explaining to me how the modern machinery extracted 80 per cent. of the juice out of the cane, twice as much as the old native mill drawn by cattle, I thought, "Well! that is just an illustration of how the Japanese are squeezing as much out of the island for themselves as they possibly can." Of course, the Chinese benefit accidentally, and possibly they are grateful. On the whole, the younger generation is pleased with the new order of things. But they do not love the nation that rules. Their attitude is one of cordial dislike or even hatred. They are fully alive to the benefits the Japanese have introduced. But altho like the dogs, they do eat fairly big crumbs that fall from the master's table, it is not to say that they would not prefer to share in the feast. The other day a missionary was speaking of progress and awakening in China. The question at once sprung to the lips of his Chinese friend, "Then do you think some day China will be able to win back Formosa?" That is the hope that lies concealed in the hearts of 100 per cent. of the Chinese in Formosa.

The mission work on the island is shared by two churches, the Cana-

dian Presbyterian in the north, and the English Presbyterian in the south. The work of the former was opened in 1872, and for long carried on single-handed by its able and vigorous founder, Dr. Mackay, author of a book entitled, "From Far Formosa." The mission of the English Presbyterian Church was founded a few years earlier, in 1865. The field is an ideal one in the sense that we have no sectarian rivalry.* The island is divided between the two missions, and each works its own separate field. There is reason to hope, however, that erelong the two native churches will be united in one. Both missions have established schools, hospitals, and theological colleges. From the beginning the preaching of the Gospel has been the great aim. The missionaries have devoted much time to the training of pastors and preachers, the organization of the native church, and aggressive evangelistic effort. Medical work has been richly blest, especially in the early days, and through the ministry of healing the love of God has been revealed to not a few. At the present time in connection with the two missions there are eighteen foreign missionaries; 9 native pastors, 110 unordained preachers, over 300 elders and deacons, a membership of more than 5,000 in full communion, and a worshiping community of many thousands. The givings of the native church total a sum of some 15,000 yen (a yen is about a half-dollar gold). A missionary magazine, published in roman letters in the south, has just attained its semi-jubilee, and has a circulation of 1,000 copies a month. "Early in January, 1906, on an appointed Sabbath, a census of church

* There are one or two straggling Roman Catholic chapels and several Spanish priests on the island. They don't trouble us much.

A BUFFALO FIELD CART IN FORMOSA

attendance was taken in the English Presbyterian Church Mission. Absolutely no special preparation was made for it. Apart from the preachers few knew they were being counted. The actual attendance in South Formosa in eighty-seven places of worship was 12,931. The census also showed that there were 4,079 who could intelligently read the Bible in roman letters.* The Gospel has now been brought well within the reach of the Chinese nese population.† Churches have been placed at almost every strategic point. But much remains to be done. The little groups of worshiping people are few in numbers, and feeble in strength. Thousands have never heard the Gospel. To many who have heard once and again it is nothing more than a strange tale. Altho in a sense the entire field is possest, the work of evangelization is only beginning.

The progress of Christianity can not, however, be demonstrated by figures. These may serve a useful purpose. But its ultimate success is assured rather by the presence of a few choice men and women, than by large numbers of "converts." And so it is in this that we rejoice, that here and there in market towns and remote villages there are those whose lives bear unmistakable evidence of the transforming power of the religion of Jesus Christ. The patience, and courage, and steadfastness, and zeal, and liberality of the Chinese Christians, when placed against the dark background of heathenism, shine with a clear and steady light. Many a time we are put to shame when we see a poor farmer giving 10 or 20 yen to the building of a new church. How eager some are to tell the glad news of salvation to friends and neighbors. How ready they are, if need be, to suffer for Christ's sake and the Gospel's. The quality of the Christians and the success which has attended the preaching of the Gospel in Formosa are set forth in the pages of a book entitled "The Heathen Heart," which a well-known Presbyterian minister in Scotland has called "the most illuminating book on missions I have ever read." It is written by Mr. Campbell Moody, formerly missionary in mid-Formosa. He is probably one of the most successful evangelistic missionaries of modern times. The book finds little use for statistics; but one lays it down with the conviction that the Gospel has begun to take its redeeming grip of Formosa. To those interested in the progress of the Gospel not only in this island, but in all China, I warmly commend this book.

A great change has taken place in the conditions of mission work since the coming of the Japanese. Formerly things were much the same as they are in China to-day. To become a Christian often meant the loss of all things. Many of the older converts suffered in this way under Chinese rule. One of our pastors forsook all when a mere lad to follow Christ. But that day has gone past. No man now can seize a neighbor's goods just because he is a Christian. A certain measure of civil and religious liberty has come with Japanese rule. The hand of the oppressor is restrained. Persecution bitter enough still prevails. But a Christian man

*_Chinese Recorder_, 1909. Article by Mr. Ferguson.

† No work as yet has been opened among the savages. Both missions have a few stations among the half-civilized aborigines. The way, we hope, will soon be opened up for an approach into the savage country.

FORMOSA
English Miles
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Pescadores Is.
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TAI-CHU
TAI-PAK
PAK-LI
HOE-LENG-KANG
BU-HOAN TRIBE
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TAI-TANG TRIBE
SOA-MA-HAI TRIBE
BANTAN TRIBE
PI-HAM
CAMPHOR FORESTS
North of 11,300 This Line Canadian Presbyterian Missions
English Presbyterian Missions South of This Line
Tropic of Cancer
Botel Tobago
Samasana I.
Lambay I.
Kimpauli
Tam-sui
Bang-ka
Samtiau
Sintiani
Kieng-be
Tieng-liek
Heong-san
Tiong-kang
Sin-au
Gi-lah
Tong-sia
Biau-lek
Mau-li
Mt. Sylvia
Lai-sia
Tai-kah R.
Go-chka
Gu-ina-thau
Toa-sia
Thaw-kat-khut
Chiang-hoa
Lok-kang
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Sai-kang
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Phaw-te-chu
Tian-a-kha
Gu-ta-oan
Ka-poa-soa
Moa-tau
Thau-sia
Koan-a-sia
Lau-long
Kong-a-ha
Kam-a-na
An-pen
Poah-lie
Baksa
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Chioh-pai
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Kimi-kong-o
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Lam-a-khe
To-kun-eng
Pi-thau
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Kiah-kong-chin
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Pang-liau
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Long-kiau
Heng-chun
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Sleep I.
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can now call his house and his lands his own. The Japanese do not allow a man to be openly persecuted because of his religion. This new state of things has brought about considerable changes in the work of a missionary. That department of work known in China by the name of "cases," ending sometimes in lawsuits, has entirely disappeared. Seldom do preachers ever visit a missionary with a view to obtaining his influence on the side of a church-member in the settlement of a case. The Japanese would not tolerate interference for one moment. Moreover, this freedom of the individual, protected as he now is from the bullying tactics of headmen and influential clansmen, constitute a fresh opening for the Christian Church and the missionary. It is a favorite thought with Paul that Christ came just at the fittest moment in the world's history. The extent of the Roman Empire as an open field of evangelization, the diffusion of the Greek language as a channel of general communication, the dispersion of the Jews, all these conditions had prepared the way for the spread of the Gospel. So it would seem as if the fit moment had come to press forward in the work of evangelization here.

A JOURNEY BY CHAIR ALONG THE FORMOSA SEACOAST

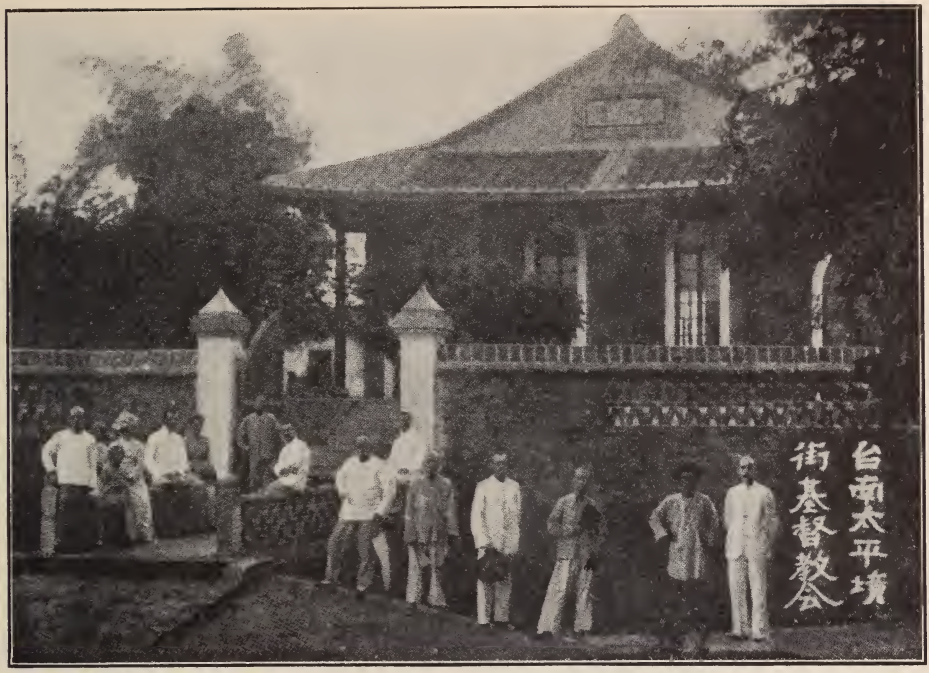
Hindrances have been removed; the individual possesses a liberty he never had before; the preacher finds a readiness to hear wherever he goes.

But while all that is so, it must be admitted that this breaking up of the solidarity of the clan, and setting the individual free to think and act for himself, has not been attended with the great accessions to the church one might have expected to follow under such favorable conditions. No doubt it has opened the way for some to

A COUNTRY CHURCH IN FORMOSA

enter the Church. But why not multitudes? I remember how in China many a Christian said to me that if only this great obstacle of clan persecution could be removed the millennium would come almost at once. Multitudes would flock into the Church at the sound of the Sabbath bells. The reasons are not far to seek. New conditions have brought new hindrances. The devil is not going to let us have things all our own way, even altho his nails have been clipt a bit. The Japanese have brought much that is good, but they can not in any sense be called a Christian nation. The very people who stamp out gambling and opium-smoking with such a firm hand have brought with them prostitution, wine-drinking, and many other evils that threaten more and more to become formidable hindrances to the Church. One set of vices goes out and another comes in. The house is swept and garnished, but who is to enter in and take possession? But deeper than all this is the hindrance in the heart of man, which, in these days of peace and order, as in the wild and turbulent days of Chinese rule, remains the same—alienated from God the Father and His Son Jesus Christ. So that while we can not but acknowledge with gratitude that present conditions are better than the past, and see therein a call to greater zeal and effort in the time to come, the missionary problem remains the same.

Looking out into the future we are not blind to the fact that there is room for some special agencies. An Indian missionary lamented that comparatively few of the more respectable and influential classes attended the preaching of the Gospel in bazaars and other places of public resort. The conditions in Formosa are vastly different



A TOWN CHURCH IN FORMOSA

from those in India. Yet we must admit that we do need some institution specially suited to influence the educated young men of new Formosa. The establishment of an Anglo-Japanese College for Chinese, where in a Christian atmosphere the saving truths of Christianity might be imparted to heathen lads preparing for business and other lines of life, has been suggested. The usefulness of such an institution would largely depend on how far the Christian aim of the school was kept well to the front. The religious influence of an educational institution where Christianity is not aggressive may be very small indeed. But a well-equipped and thoroughly Christian school of this kind is much needed. Lack of funds and men precludes our mission from proceeding with such a scheme. In the larger cities also there is work that could be well undertaken by an organization like the Y. M. C. A. Already the American Branch has sent out one man to the capital city of Taihoku, where he is now teaching Japanese boys in a government school, with the object of using his influence on the side of Christianity. A Christian lady also is employed by the Japanese to teach English in a boys' school in the same city. She has a large Bible class on Sabbaths in her own house. The president of the school wished to interdict her as religion is not allowed to be taught in the school; but she replied that neither he nor the Emperor of Japan could keep her from teaching religion in her own house. Some such work as this among educated Chinese boys is much needed.

While, however, all that has been said with regard to special agencies is true, we feel as missionaries, called upon to continue with unabated zeal the work of evangelization. That

there is need for some special agencies does not at all imply that the ordinary methods of evangelization are inadequate or are to be displaced. We are very jealous of any new work that would reduce the number of men engaged in the work of evangelization. And in this we believe we are in line with the divine will. Preach the Gospel, train others to preach, and go with them into the forefront of the battle, these are the words written on the banner we hold aloft. The great mass of the people are accessible by the divinely appointed method of preaching. Never was there such an opportunity for evangelistic preaching as there is to-day. The foolishness of preaching has proved a power unto salvation in Formosa. We believe that God meant to bless it more and more. With all our heart do we endorse the words of a leading missionary in China: "The time has by no means gone by for the old elementary evangelistic work, by which the first knowledge of the truth of the Gospel is brought within the reach of those outside. The opportunities for evangelistic work widen with the Church's growth, but it must be acknowledged that the growth of the Church itself, and the urgent call for varied ministries for its organization and the fuller training of its members, sometimes threaten to overshadow, or even to displace, the aggressive evangelistic effort in which all missions must begin, and in which they ought steadfastly to continue, whatever be the urgency of other calls."

In conclusion, while we have cause for gratitude when we see the growth in numbers and liberality and Christ-likeness in many churches, the future is not without grounds for anxiety, and calls for much watchfulness and prayer. Some of the older churches have lost their first love. The lax observance of the Sabbath in Japan is beginning to affect the Chinese church in Formosa. Traveling on the Lord's Day, involving much labor, and depriving many of their rightful and divinely appointed rest, is becoming too common. It behooves us, however, not to lose heart, but to gird on the armor of the Lord that we may meet the enemy, and repulse him, and enthrone Jesus Christ as King, unto whom shall be all the Glory, even unto the ends of the earth.

A MODERN MIRACLE IN CHINA

BY SHERWOOD EDDY

OUR trip through the Province of Shansi has taken us along the path of the Boxer uprising to the scenes of the terrible massacres in China, and has brought us in touch with many of the heroes of those days. Few missionaries in Shansi escaped, but among all those we met none had so marvelous an escape, none more thrilling adventures, and none were more heroic than Mr. and Mrs. Green and Miss Gregg, whom we saw in Shansi. The story can best be told in Mr. Green's own words, as we heard it from his lips.

"It was very soon after our return

to Hwuy-luh on April 1st that increasing rumors of trouble with the society known as "The Boxers" in the district north of Pao-ting-fu reached us, and by the middle of May things seemed to be getting really serious. The continued drought in the province caused much unrest among the people, and no doubt tended to accelerate and strengthen the anti-foreign movement. The anti-foreign party, taking advantage of this, issued broadcast inflammatory placards, with various injurious accusations, saying there would be no rain until all foreigners were exterminated.

On Monday, July 2d, our little household were at prayer when a messenger I had sent returned with a reply from the telegraph clerk saying that all the mission premises in Pao-ting-fu had been destroyed the previous day, all the foreigners killed, and that many natives, both Protestants and Catholics, had perished. We began to consider the advisability of seeking a place of retreat where we could hide until the terrible Governor of Shansi and his followers, had passed through. A temple-keeper, having a few days previously voluntarily offered us a room in his temple on the mountain near-by, we sent a man to see the place and make arrangements for our going. We had prayer with the Christians, commending each other to our loving Heavenly Father, and just about midnight we, carrying the sleeping children, with one servant attending, set off for our three-mile walk and mountain climb. It was just beginning to show signs of dawn when we reached the gateway of our retreat, tired and sick at heart. It was one long strain all the next day to keep the children quiet, in case our presence there should become known. About midnight our cook came with two inquirers and the news that our home had been looted by the rabble that day, and we were now practically homeless. By Monday, the 19th, the report that we were living on Lotus-flower Mountain had reached the village near-by. There was quickly an uproar. After quietly assuring them that we would go, they left us, and we were face to face with the fact that *go* we *must;* but *where?* We were all trying to choke down some food when the keeper himself arrived. He said, "Don't be afraid, I have another place for you; it is a natural cave high up on the face of the mountain." The last two hundred feet was a steep, trackless climb. Soon we were all sitting breathless in His own "Cleft in the Rock." On inspecting our home we found how damp it was, only one small place on the ground, about five feet by three, really dry, and here we spread our bedding. We were hidden alike from friend or foe. This was the *first* of our wonderful deliverances from death, for they certainly would have killed us had we fallen into their hands. The two days spent in this cave were truly a trial to our faith. We all felt chilled to the bone, and our food supply was very meager; in fact by mid-day on Wednesday we had very little left, but the God who sent the ravens to Elijah sent us a feast of unleavened cakes and cucumbers, by the hand of a man who had been at one time in our employ. With thankfulness too deep for words we welcomed our relief party, who, with us, could hardly keep back the tears of emotion and joy. The people searched for us all day in every nook and cave they could find.

A party of the Boxers also tried to find us, but failed. Not daring to prolong our stay in this damp cave, we moved the next night to a place of hiding in a neighboring farmhouse.

From time to time we heard of different mission stations being destroyed. Sickness, too, came to test us. Miss Gregg had a very serious attack of dysentery, which lasted about a week. My dear wife passed through three weeks of great suffering with abscesses in her ear, while I myself was troubled with neuralgia and indigestion nearly the whole time. With the third week of our stay at the farm it began to be whispered about in the villages that we were there. On Thursday morning, August 10th, when warning was given that several men were approaching, we quickly hid ourselves in a cave, while the women covered the entrance with some household chattels. Soon the tramping of many feet, and loud altercations could be heard; for the Boxers had arrived. We thought of the dear children, whose piteous cries of "Will they kill us?" "Are they going to kill us now?" pierced deeper than any Boxer's knife. We told them that very soon we would be with Jesus.

I was led to go out and plead with those men for the lives of the ladies and the little ones. Groping my way along the passage, I stooped and lifted the curtain which covered the hole, and was just creeping through when one of them fired at me. By the dull heavy thud on my head I knew I was wounded, and was conscious of falling through the entrance, then rising to my feet I seemed to spin round two or three times; and leaned against the wall for support. As I did so I saw through the open door several Boxers run across the courtyard, and heard one shout, "All get outside and on to the roof." The blood was now streaming down my face, but clearing my eyes with my handkerchief I saw one of them on the roof opposite just firing at me. It was an old flint-lock and only flashed in the pan. Then two others appeared farther along the roof, armed with guns, and sought to aim at me through the doorways and windows as I staggered from room to room, scarcely knowing what I was doing —I *think* I was looking for a way of escape. I made my way back to the cave, and said to my wife, "They have shot me in the head; it is certain death for us, and only a matter of time now. We are *not* worthy, but He is worthy." After briefly committing each other to our Faithful Creator, we made our way through to the kitchen. Not a soul could be seen through the open doorway, but as I stept on the threshold I saw a man on each side against the wall with huge, ghastly swords uplifted. Stepping back for a moment to tell the ladies to be prepared, I walked out with one of the children in my arms, the ladies following with the other child. We were immediately seized and those great knives brandished over our heads. Having secured all that was now left of our clothing, bedding, etc., they proceeded to search our persons, even to the tearing off of my wife's wedding ring and spectacles. The villagers had turned out *en masse* on the surrounding hills and saw us led away, each overshadowed by a couple of those awful knives, while those with firearms walked in the rear. There was real sympathy on the faces of many in

the enormous crowd lining the streets as we passed along, and among them the tear-stained face of our serving woman, to whom Miss Gregg called out as we passed, "We are not afraid; God is with us."

We were first shut up in our own home, and when the Mandarin official arrived we were handed over to him and lodged in a small temple within the Yamen precincts. The relief of finding ourselves really out of the hands of the Boxers, and the deep thankfulness of our hearts to God for this *second* deliverance from death, were very great. On examining my wound we found it was a full charge of No. 1 shot I had received, and that owing to my peculiar stooping position at the time, my head, shoulders, arms, face and back had all taken their share. As blood, hair and clothing were now firmly clotted we decided to leave it so till I could get proper surgical treatment. I suffered terribly that night, which we spent on some reed mats spread on the damp floor of the temple. We were out very soon after daylight, and by seven o'clock we had left the city. On arriving at an inn I thankfully lay down to rest, but alas! not for long. We were soon to be undeceived, for a man from the Yamen came to say that another cart was waiting in the yard to take us on the next stage of our journey to Pao-ting-fu. It was certain death to send us to Pao-ting-fu, where the foreigners had already been killed, but he declared that go on we must, practically without a rest day or night for forty hours. God most certainly gave the strength and grace, or no ladies could have taken such a journey, to say nothing of the children and one wounded as I was. A shake-down was made for us on the floor of the prison room. The officials, headman and others with him, were moved to pity to see little John, as soon as the bed was spread, get down from my knee, crawl along on it, stretch himself out full length and immediately fall fast asleep. There was a prisoner in the cage at one end of the room, and five or six men slept on the brick bed at the other, but we were too far gone to care for these things, and lying down all in a row were soon fast asleep, for neither the ladies nor I had slept for four days. About 9 A.M. we left the Yamen to go on to Pao-ting-fu by cart, thirty miles more of awful jolting over bad roads. Arriving there we were taken straight to the district Yamen. Alighting from the cart, almost before I was aware of what was happening, we were separated, the ladies and children being taken to the women's lock-up, and I was marched off to the men's common prison. I found myself in a filthy yard, with some twenty prisoners in various stages of dirt and wretchedness. Spreading my coverlet on the damp ground, I lay down and cried; not for the ignominy heaped upon us, but the thought of being separated from my dear wife and children at this time was unbearable. Some one sent to fetch me back to the cart. The ladies and children were already there. Soon a fast increasing and excited crowd was surging about the cart. Several of the city Boxers appeared with their guns and great swords, and took up their position around us. I overheard the spokesman of our Boxer party say, "There will be trouble here very shortly." To that man, under God, we undoubtedly owe our lives on this,

the *third* wonderful deliverance from death. He had gone to the mandarin and pleaded for us, showing him that we would certainly be killed as soon as we got out of the city. After an interview with the mandarin, he gave orders that a room in the women's lock-up should be cleared for us. And now taking this, the first opportunity since I was shot, my wife and Miss Gregg set about cleaning my wounds and to see what could be done to remove some of the pellets. With the aid of a broken-pointed penknife and a needle, five or six were extracted.

The Plot of the Boxers

The next day, August 15th, one of the Yamen men came to say that arrangements had been made to take us on to Tientsin by boat, and that we were starting that day. Twelve runners went before the carts, while several Boxers with drawn swords also acted as escorts. Arriving at the river side, we were soon on the boat. The plan undoubtedly was to kill us, and I saw a pile of cash placed on the boat, which apparently was the blood money paid to the Boxers for killing us at a distance down the river. Soon after sunrise we were passing a walled city thirty miles from Pao-ting-fu. A little later the boat stopt and was moored to the bank. Saying something which I did not quite understand, the spokesman and the leader went ashore together. My wife cried, "Oh, Charlie, something is wrong. Do ask the other men what it is." I spoke to one of them, but he only wrung his hands and cried, "This is terrible, terrible!" Then the two men returned and the leader said, "It is all a lie about you being taken to Tientsin. It is impossible to get there; the river is held by Boxers at several points on the way down, and it would be certain death for ourselves as well as for you, to attempt to get through. Our orders from the Governor were to bring you down the river so far and to kill you and put you out of the way." As he spoke he pointed to his big, ugly knife, which I had seen him sharpening since we left Pao-ting-fu. Apparently our little girl's kindness had touched his heart on the journey, and he had determined to spare us. He went on to say, "We don't intend to commit such a sin. We have no quarrel with you, but you must leave the boat now and make the best of it for yourselves." Protest was useless; we were simply stunned and moved on as if in a dream. Gathering together our few belongings, we took the children in our arms and went ashore. Tears came into the eyes of the spokesman when on stepping from the boat, with John in my arms, I turned and, putting my hands together in Chinese fashion, thanked him. Getting quickly over the bank, we were soon out of sight among the reeds and thick undergrowth, without having been seen by any one. Making sure to be completely hidden from any one who might be passing along the bank, we spread out our bedding and sat down to think and pray. Slowly one began to realize that for the *fourth* time our God had delivered us from a cruel death.

What a day that was! Most of it was spent in prayer. At every sound of footsteps on the bank we held our breath. About the middle of the afternoon we heard the tramping of many feet and voices along the bank, and knew it was a band of Boxers looking for us by their shouts and shooting off

guns into the reeds; in about half an hour they returned and all was quiet again. We were terribly bitten by mosquitoes, and all day the children were pleading for something to drink; we, too, suffered much from thirst. When it was quite dark we went to the river and quenched our thirst. A heavy thunder-storm came up. Covering the children as much as possible with the bedding we sat through that miserable two hours, all very soon wet to the skin and chilled to the bone. Half a mile to the west was a city, and we decided to make our way there. About half-way we came to a cottage, and, seeing a light in the window, I said, "Let us ask them to help us." We were invited into the house and were soon fast asleep.

Suddenly we were startled by an unearthly sound in the yard outside; it seemed a combination of a hiss and a growl. With a slash of a drawn sword the reed curtain at the door was dashed down, and we were again face to face with a crowd of fierce Boxers. "Betrayed!" was the first thought that flashed through one's mind. The next moment all was confusion. I was seized by the hair and dragged to the ground, and was conscious of blow after blow on different parts of my body, and then being trampled on by many feet as others rushed over me to seize my wife and Miss Gregg. I remember a pang as I heard the heart-rending shrieks of the children, then a sweet calm filled my soul as I committed myself to God. Comparing notes afterward, we have each been able to testify that this was the calmest moment in our lives, never doubting for a moment that we should immediately be killed. Now we were dragged outside, thrown down in the mud and bound hand and foot, they using their feet as much as their hands to get our arms and legs into position, tho we were quite passive. Then I suddenly missed the cries of the children, and was glad the lambs had "gone before," and were spared more of these terrible sights. Miss Gregg was hauled by the hair into a kneeling position, and her head prest down on a stone. One cried, "Who'll strike?" but other voices overruling said, "No, take them all to headquarters first." As we lay there bound in the mud, one and another struck us heavily again and again with the backs of their swords or the handles of spears. As blow after blow fell upon Miss Gregg no sound escaped her lips, only a long, deep sigh. I could not see nor hear my dear wife, who had been dragged some distance away. Word was given to carry us off. The handles of two spears were put through my left arm, a man each taking an end on their shoulders, and I was taken off hanging between them by one arm, with hands tied to my feet behind me. It was only about a quarter of a mile to the temple building they used as headquarters. I should have fainted with the excruciating pain had it been much farther. On entering, my face struck heavily against a large earthenware water-tank, and the next minute I was thrown down on the wet ground of the courtyard.

Escape from Death

Hearing the dear children cry, I then knew they had not been killed as I supposed. My wife and Miss Gregg were carried in a similar way, the former suspended by both hands and feet, the latter by one arm and one leg. Little John was tied hands and

feet, while Vera, with hands tied behind her, was made to walk, having her feet bound when they got there. Now all had arrived, and there was much rejoicing and mutual congratulations that these "Devils" had been captured. Presently a tall young man arrived, who, by his authoritative voice, I soon knew was recognized as leader. He came and put a brick under my head for a pillow, and spoke encouragingly to me, telling me if I had anything to say not to be afraid to say it. I requested that if they intended to kill us, they would do it *quickly,* and not let us go through any unnecessary suffering. They lifted me up and gave me a stool to sit upon, that I might be better able to talk to them. I was soon, however, too faint to sit up, and was glad to be laid again on the wet ground, now so near the others that we were able to whisper to each other, "For Jesus' sake!" Vera, too, seemed to understand, and in her turn, sought to comfort her mother by kisses and saying, "Poor mother! Poor mother!" Just before daybreak we were carried through into the main temple building. A guard of five or six men was left in charge, the remainder being dispersed, understanding that our case was to be decided in the morning. Thus for the *fifth* time we found ourselves delivered from death. Many hundreds of Boxers visited us from all the country round, carrying their ghastly weapons and thirsting for our blood. The heat, and myriads of flies, too, were an additional trial; while at night the mosquitoes, vermin, and rats were terrible, so that with the hard, uncomfortable bed, and our aching bodies, sleep was out of the question.

On the Saturday night I found myself in the midst of a room full of respectable tradesmen and scholars. These were the civil members of the company of the Boxers whose military people captured us. The Governor had been very angry when he heard that we had been let go alive. The civil being a much stronger body than the military party, had overruled any other wish there may have been, and determined to protect us in their own interests, and send us down to Tientsin when the way was clear. Thus, for the *sixth* time our lives were preserved, tho we were guarded night and day by some, at least, who would have killed us had they had their own way. One day early in the afternoon our guard were all having a nap, and one solitary sightseer was peering through at the foreigners. Presently a little crumpled tuft of paper was dropt through on the floor. I took it up, opened it out, and found within, in a good bold hand, these words: "Don't be afraid, for Chinese robbers nearly all have been killed by both Chinese and foreign soldiers. Peking and Tientsin belong to Europeans. Now I will go to Tientsin and tell your armies to protect you. You may tear it into pieces when you have seen." Looking up I motioned my thanks, and my unknown friend left hurriedly. On Monday, September 3d, a company of Boxers visited the place, and we noticed that their attitude toward us was more unfriendly than usual; one thrust the muzzle of his gun into my wife's face, and said something to the effect that "they were going to begin business to-day." The whole town and neighborhood were in an uproar about us. Later we learned what a difficult matter it had been to keep off the attack-

ing party of Boxers, while the civil department held a monster meeting in the city attended by some five hundred tradesmen and gentry, and by good words, apologies, and promises, they had succeeded in preventing an attack upon us. Sick, ill, tired, cold, hungry, and uncertain, the black pall of despair was settling down upon my soul as evening came on. With tears I implored my wife and Miss Gregg to pray for me, when suddenly there was quiet and music in my heart.

Later I was invited across to the meeting room, and told that we were to leave that evening by boat for Paoting-fu. It seemed like going to certain death again until we learned that the English consul had demanded our protection and safe escort to Tientsin. It was our God who had enabled the people to restrain that horde of Boxers, and just in the nick of time to open the way for our removal from the place. This I record with deep, wonder, love and praise, as the seventh deliverance from death that He has wrought on our behalf, and these seven escapes have all been from definite and seen dangers.

We rise now in the scale rapidly; extra bedding is bought for us and I am allowed to have a shave, the mandarin's own barber being sent for the purpose. Thus by rapid strides we are transformed from outcasts and prisoners into honored guests. About a week after our "promotion," I am again given leave to telegraph to Shanghai news of our safety, at the judge's expense, altho somewhat restricted as to what I shall say. In about six days a reply comes, "Hallelujah! Have wired news home. Wait instructions from Tientsin or Peking." This, our first communication from the outside world for four months, is pinned up on the wall, that we may constantly refresh ourselves by reading it."

Here ended Mr. Green's story. Hope was now in sight. But it was soon to be dashed to the ground. Owing to long and terrible exposure during the imprisonment at Pao-ting-fu, where Horace Pitkin and the others were killed, his little daughter, Vera, was taken ill with dysentery, and finally died on October 10th, after about ten days' illness. It came as a final crash to the long exile. After the death of his little girl, Mr. Green was completely broken down and was not able to be moved. Finally, however, on an ambulance he was taken into the French camp, and thence under the British flag. Utterly broken in health the family returned to England, but after a short year of recuperation bravely set their faces again toward China. Back to the same spot where he had been betrayed, back to the same town where in the gate he had been sold for thirty pieces of silver, as the price put upon his head, back to the people who had sought his life, he returned to live out the love of the Cross, and fill up that which was lacking of the affliction of Christ for His body's sake. With shining face he told us that the Church had multiplied more than tenfold since the Boxer days. And the best is yet to be! All over China the blood of the martyrs *is* proving the seed of the Church. More converts have been gathered in the ten years since the uprising than in all the previous ninety years of Christian effort. A great price has been paid. The sacrifice will yet bear fruit. "Worthy is the Lamb that was slain, to receive—riches!"

UNITY AND COOPERATION IN PRACTISE

BY REV. HENRY T. HODGKIN, LONDON, ENGLAND
Secretary of the Friends' Foreign Missionary Association

EVERY one who follows missionary thought, even from afar, knows that great advance has been made in regard to the question of unity and cooperation during recent years. The thought comes home with peculiar force in reading the report of the Eighth Commission of the World Missionary Conference. Even since that gathering further steps have been taken in several fields and at home. The movement gathers force with every year. Conditions on the field are so urgent and problems so vast that we must stand together in facing them. The new nationalistic spirit in some of the great Eastern nations has added force to the movement. From home some additional pressure is now brought to bear, especially because of the success of such interdenominational movements as the Young Men's and Women's Christian Associations, the Christian Endeavor Movement, the Laymen's Missionary Movement, the Young People's Missionary Movement, and so forth.

In the present paper I purpose to deal mainly with what is being accomplished in one restricted area, not so much because it is a record of good work done, as because it is typical of similar movements elsewhere and an indication of the lines on which progress is being, and can be, made with great advantage.

West China is a compact field, cut off, to a large extent, from the rest of the empire. It has been compelled to face its own problems, and it has done so the more easily because the missionaries have made it their aim to learn from the experience of those in other and older fields. Unable to effectively cooperate with organizations covering the whole country on account of their geographical isolation they have the more earnestly sought to cooperate with one another. What might have been their weakness has, in a large measure been turned into their strength; and it may even be that some of the older fields may be able to glean something from the experience in this.

Occupying, then, this great West China field are the following missionary societies:

Church Missionary Society.
China Inland Mission.
Canadian Methodist Mission.
Friends' Foreign Mission (England).
American Baptist Missionary Union.
London Missionary Society (until lately).
Methodist Episcopal Mission.
United Methodist Mission.
Foreign Christian Missionary Society.

With three Bible societies and the Y. M. C. A.

The West China Missions Advisory Board is the body around which the various movements toward closer fellowship in Christian work have grouped themselves, and with which most are to some extent related. The Board was created by the first West China Conference held in Chungking twelve years ago, and, tho gaining its authority in the first place from that body, it has now become the joint standing committee of all the missions in West China with one duly accredited representative of each upon it. Its functions are, in the first place, purely advisory, tho it is able to take on executive duties, as these are en-

trusted to it by the missions. Thus, for example, it publishes a monthly paper for interchange of opinion and news among missionaries in West China. A Chinese monthly is also published for use among the Christians in our various churches. These papers are truly interdenominational and serve a most useful purpose in promoting the spirit of unity among all who follow Christ in this district.

CHURCH UNION COMMITTEE APPOINTED BY WEST CHINA CONFERENCE

The Advisory Board also assumed executive functions in summoning the second West China Conference, and thus carried out the exprest wish of missionaries. In the main, however, as in original intention, the Board resolutions carry only such weight as they owe to their intrinsic value. The missions are not prepared to be bound by the decisions of such a body. Each feels that it has rights and duties which may not be sufficiently recognized by the other missions, and that it must always reserve to itself the choice as to whether or not it shall act upon the advice given in any particular case. At the same time the missions in West China have come to recognize the wisdom of taking, wherever possible, the advice given by such a body. Without doubt, its advice has, generally speaking, commended itself to missionaries and proved to be of great value in developing the work on sound lines. It has been held to be a strong point in the constitution of the Board that missions are not represented according to their numerical strength. There is thus no outvoting of the weak by the strong, but rather the patient listening to all that is to be said from every point of view, and then the determined effort to discover what line of action will most accord with the advancement of the Kingdom of God. In recognizing this as the aim common to all

there is a true unity in the work done. Among the subjects discust, one of the most important is the division of the field "with a view to the speedier and more effective occupation of the whole." Matters of occupation of certain centers or districts are freely handled even where wide divergence of opinion exists. At its last meeting a committee was appointed "to reconsider the effective occupation of West China as a mission field and the efficient organization and coordination of the forces at work there." Thus something is being done toward facing the field as a whole, and not simply from the point of view of each separate organization and its particular district.

In addition to this the Advisory Board has helped to bind the missions together in common effort toward the suppressions of such of the social evils as opium-smoking and foot-binding. Schemes have been inaugurated for for united efforts toward evangelization and spiritual revival. Minor difficulties in reference to colportage and other matters have been adjusted. Statistics have been collected for the whole field upon a uniform basis. The above illustrations will be enough to show the many-sidedness of its activities, and the large possibilities for usefulness that lie before a Board of this character.

Altho not an integral part of its work, the West China Educational Union reports annually to the Advisory Board, and is thus linked with other cooperative effort. This union has been in existence for only six or seven years, but it has already a good record of solid work done. The majority of mission schools in the area are registered, and the aim is to include all such in the Union's scope. These schools are graded on the same lines as the government ones; a common course of study has been drawn up which is as nearly as possible identical with the government course: textbooks are recommended for the various courses; joint examinations are held, the passing of which entitles to the Union's certificates; the appointment of an educational secretary or inspector will probably have taken place before this paper appears in print. Another valuable result of the Union has been the holding of annual educational conferences, which are found to be helpful in coordinating the work, exchanging experience and formulating plans for its extension.

Actual union has been achieved in certain specific educational enterprises. A Union Middle School in Chengtu has been a conspicuous success; union normal training, both at the capital and in special normal schools, has proved its value; and a university has been formed by the Union of four missions. Difficulties have, of course, appeared in connection with these movements. They have, however, been overcome in a spirit of mutual forbearance and good will, and all who have participated in the work have become enthusiastic believers in the advantages and possibilities of a union of this kind. Already plans are being laid for the application of the principle in other directions, but it is too soon to speak of these in detail. Among the practical results achieved have been a general improvement in the character of the work done in the schools, a greater confidence in our work on the part of the scholars and parents, and a fuller understanding of each other's methods and ideals. The

latest report to hand shows over one hundred schools in the Union, with a total of nearly 3,000 scholars.

Four years ago a conference was held in Chengtu at which the problem of church union was freely discust and a committee set up with the object of working toward the ideal which the conference adopted—one Protestant Christian Church in West China. The committee has worked on steadily, and recently issued a report of its first three years' work. This document presents a proposed declaration of faith, proposed conditions of church-membership and a scheme of organization for a united Church. "In preparing the scheme of polity herein presented," says the report, "it seemed to the committee that the only principle which would make a union possible would be to recognize each the validity of the practises and methods of the other, . . . the time has not yet arrived when unanimity regarding methods of government or organization can be secured." The report is submitted to the missions in order that they may take action thereon at their annual meetings this winter. The Church Union Committee has also published a tract on Christian Unity which is being widely circulated among the Chinese churches. It is believed that there is a general readiness among the leaders of these churches to move forward toward a larger measure of united action. In the meantime a resolution in favor of interchange of members passed at the conference in 1908 has been largely acted upon and is also preparing the way.

Space forbids the fuller statement of these questions, or indeed a detailed reference to all the departments in which a measure of union has been found possible. There are other directions in which one mission has undertaken a piece of work which is carried on in the interests of all, duplication of effort being thus avoided. This has been the case with the Mission Press and Language School of the Canadian Methodist Mission, and the school for the children of missionaries started by the Friends' Mission and now undertaken by the Canadians. The West China Tract Society is an interdenominational organization of great value; in one case, at least, a measure of cooperation in medical work has been attained; a Union hymn-book has been published, and the terms used for Christian places of worship, etc., have been agreed upon in common.

What I chiefly wish, in presenting these facts, is to indicate how large is the field for cooperation, and even for definite united action. Reports continue to reach me of other fields in which progress is being made. The Educational Conference held last May at Beirut appointed a Continuation Committee to formulate a scheme for an Educational Association for Syria and Palestine. The Jubbulpore Conference on the Federation of Christian Churches in India, held in August, agreed upon a basis for, and principles to guide in the formation of, such a federation. At home the work which is being done as a result of the World Missionary Conference marks definite advance toward cooperation, as is evidenced by the formation of interdenominational boards of study both in England and America. Other cases could easily be cited to show that even the Edinburgh Report is by no means the high-water mark in cooperation and unity. In every one

of these cases great difficulties have had to be faced. At times they have seemed to be insurmountable. But by prayer and patience a way has been found and one can now look back with deep thankfulness to God, and record an advance which could hardly have been dreamed of ten or fifteen years ago.

Three points strike me as worthy of special note, having been imprest upon my own mind in watching, and in some cases helping to promote, these and other similar movements.

1. Progress should not be forced. If there is to be real union and cooperation we must be content sometimes to go the pace of the slowest, and we must ever be careful not to go faster than the Holy Spirit leads.

2. The close personal touch which comes even through the discussion of the questions, and still more in carrying out our plans together, is of the utmost value in leading to a better understanding and mutual appreciation, and thus clearing the way for further steps to be taken.

3. The fundamental unities must be forever uppermost in our thoughts. It is IN CHRIST that we are one. As we own a common allegiance to Him as Lord and Master and the one sufficient Savior of mankind; as all lesser aims are subordinated to the supreme object of making Him King; as we remember that "now abideth faith, hope, love, and the greatest of these is love"—we shall be led into a position in which we find the joy of recognizing each other as coworkers with God and severally members one of another in our Lord Jesus Christ.

CHRISTIAN COMMON SENSE AND COOPERATION

BY H. K. CARROLL, LL.D., NEW YORK
Secretary of the Ecumenical Methodist Commission

THE measure of cooperation and federation which shall obtain in foreign mission fields obviously depends upon the attitude of the missions and their home boards. Denominational pride and denominational loyalty are not so assertive as they used to be. Intimate contact in the field has shown men of different faiths that their differences are not fundamental, that the Gospel they preach is one and the same, that the seal of the Holy Spirit is not set exclusively upon converts of any particular denomination or denominations, and that the things in which they differ are chiefly such as relate to method, organization, etc. The approach of missionaries of different boards is not due so much to changed conditions in the heathen world as to change in sentiment, brought about by better knowledge of what each believes and seeks to accomplish. The Methodist, the Presbyterian, the Baptist and the Episcopalian get closer together in the mission field than at home, because of their isolation and need of sympathy and encouragement. Occasion for jealousies and rivalries, for attack and defense, seldom arises where every man is beleaguered, so to speak, by multitudes of diverse race, tongue, thought, religion, custom, and habit of

life. It is human instinct for those in similar condition to draw together for mutual support and encouragement, and it is the sense of real Christian brotherhood which unites missionaries surrounded by opposing heathen.

Half of the differences between Christian denominations are due to incorrect or insufficient information. The more they intermingle the better they know and the more they appreciate one another. The most ludicrous conception of Methodism I ever saw in print was written by a Lutheran who drew the materials for his description, not from association with living Methodists, but from the bones, so to speak, of the Methodist discipline. The living disciple is the best interpretation a denomination can have. No sensible person can wish to break down denominational loyalty; but denominational loyalty is not served by discrediting other denominations.

The change of conditions in the mission field has been almost revolutionary in extent. Countries once closed are now open; peoples once solidly arrayed against foreign influences are now either friendly to them or anxious to study them; nations once satisfied with their own national, commercial and educational methods, now know that they are outworn and insufficient; millions once committed heart and soul to idolatrous religions are now ready to hear what can be said for Christianity. Everywhere the missionary is invited to enter open doors, and he is like a man suddenly overwhelmed by an avalanche of snow; he needs help to dig his way out.

Common Christian feeling, growing out of devotion to a common Lord, a common faith and a common cause, binds missionaries, "whate'er their name or sign," in a common brotherhood. The smallness of their number, their isolation, the pressing upon them of the unfriendly, unhappy multitude, the vastness of their task, the critical character of the emergency, the danger of losing most favorable opportunities by delay, the inadequacy of their forces, means and equipment—momentous questions such as these compel them to reach out for brotherly hands and to lean upon one another.

Common sense asserts itself where common brotherhood prevails, and directs in dealing with the practical problems which arise. Here are different missions in the same community or province. Is it best that they all seek the same street or neighborhoods? Common sense says, No. No mission crowds its own stations together; why should any crowd its stations upon those of other missions? Divide the territory of the city or the province with other missions, and if there is not room for all let the latest comer go into another province not adequately occupied. This triumph of common sense we call interdenominational comity. Not to observe it is to be guilty of disloyalty to the cause of Christ. To establish it as a principle is to settle harmoniously a thousand questions, prevent rivalry and strife and much wicked waste.

Interdenominational comity involves mutual recognition of mutual rights and privileges. Native members moving from one place to another where their own particular mission has no stations will be welcomed into relations with other denominations. Unworthy members expelled from one mission will not be received into another. One mission obviously may not

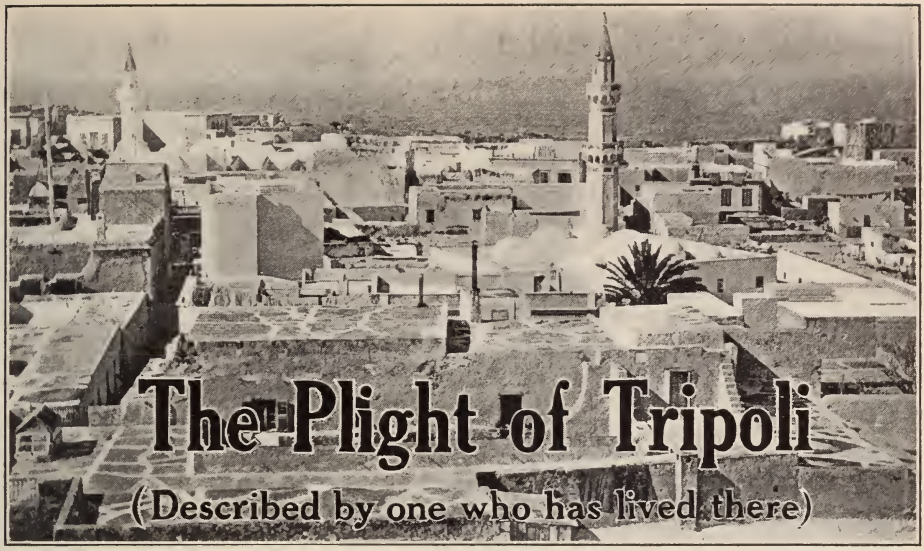
seek to win influential preachers and members from another mission. Proselytism, unlovely everywhere, is peculiarly hateful in the foreign field.

Interdenominational comity leads to the recognition of another principle exprest by unity of effort, cooperation, federation, union, or whatever you choose to call it, and common sense strongly supports it. In immense fields of work, like those of China, India and Africa, denominational missions, more or less isolated, are overwhelmed by the opportunities presented. They find that schools, colleges, universities, hospitals, publishing and industrial plants, hostels, and the like are necessary, and that for these institutions more money is required than each separately can command. What is to be done? Confine the work to preaching, establish little beginnings and increase them as increase of appropriations permit; or combine with other missions to build up strong, well-equipped institutions in the centers?

To ask the question is to answer it. There is no denominational peculiarity in the teaching of the ordinary branches of education; or in the practise in the medical and surgical departments of a hospital; or in the teaching of industries, or in the great body of Christian literature. Methodists, Baptists, Presbyterians, Lutherans, Episcopalians have their own peculiarities of belief, of organization, of discipline and of method in religious work; but they do not develop any points of difference in mathematics, in grammar, in astronomy, or science. Moreover, they generally agree that their own divisions must not be perpetuated in the Native Church. That is, there ought not to be several kinds of Presbyterians, Methodists, etc., in India, China, and Korea; and some have gone so far as to say that none of the divisions of Protestantism need to be perpetuated, but that one undivided Christian Church is possible and desirable in Asia and Africa.

Therefore, cooperation is the order of the day, and strong, well-manned schools of learning in China, Japan, Korea and elsewhere attest the wisdom of combination.

For one, while my love and loyalty for my denomination are almost unlimited, I would not say a word or do a thing to prevent such an outcome. I love my own Church as I love my own country, and live in it and work in it because I like its spirit and methods and organization; but I would no more think of imposing it, with its name, constitution and discipline upon Korea than I would insist that the new government of China should be that of the United States. I welcome, therefore, denominational comity everywhere—at home and abroad. Breaches of it ought not to be defended anywhere. I welcome as large a measure of cooperation, federation, union, as can be secured without undue pressure. I am not imprest with the necessity of uniformity, and do not believe any particular polity or order is of divine requirement. Unity of faith, fellowship, purpose and feeling is possible and desirable. Form of government, methods, etc., are matters of preference, growing largely out of training, and I see no reason why any great difficulty should confront the newer Christian Churches of the East, when they receive their autonomy, in becoming congregational, episcopal or presbyterian.



The Plight of Tripoli

(Described by one who has lived there)

TRIPOLI, like the rest of North Africa, was once a Christian land. So history tells us, and so the remains of Christian churches in the country and Christian customs and symbols among the people to this day testify. It is the last of the Barbary States to be invaded by the descendants or heriters of those over whom the forces of religio-political system of Islam triumphed nearly thirteen centuries ago.

Tho very extensive in area, the population is very small; vast stretches of country being pure desert and uninhabitable. A million and a quarter is considered an outside estimate. It is the boast of this land that it does not contain a single native Christian —so complete was the triumph of Islam over the decadent Christian church. There are several thousand Jews whose ancestors settled there about 2,000 years ago. Islam was powerless to convert these Jews, and for that reason the Moslems to-day call them "the most infidel of all the infidels."

The native population, especially in the towns and oases along the coast from Tripoli to Bengazi, is of very mixed blood. Many trace their descent from Algerian, Tunisian, Albanian and Anatolian ancestors, who settled there during the last two centuries. Many others claim to be descended from the Arabian conquerors. There is no doubt some truth in this, for the blood of those warriors of Islam must be very widely distributed among the Moslems of the littoral by intermarriage. It is this belief that is so influential in keeping up any real fanaticism there is in this part of the population.

The population of the mountain range, forty to seventy miles to the south, are mostly pure Berbers. Many of these tribes speak the Chillah language as well as Arabic, and tho Moslems, belong to a heretical sect. They have been considered very fanatical. But that in them which has been so called, by superficial observ-

ers, is not religious fanaticism so much as a fierce spirit of clannishness that has been engendered by the exigencies of their history. They look with suspicion and hostility upon all intruders into their territory, whether Europeans or orthodox Moslems. In character they are confessedly much superior to the latter.

South of the mountains the population is very sparse and has a strong

the street, if a mosque be within reasonable distance. Sometimes they will say: "We are very poor people, but there is one thing we have more of than other people—we have modesty."

Tripoli City is full of mosques, small and great, but only very few of them have anything like a good congregation, except at mid-day.

The moral condition of orthodox

A MARKET SCENE IN TRIPOLI, NORTH AFRICA

strain of Sudanese blood. Speaking generally, these also are of higher moral character than their orthodox brethren of the North. They are religious, but not fanatical; indeed, they are the mildest of people.

The population of the whole of the Vilayet may be said to be very religious. Yet in and around Tripoli City the traveler looks in vain to see men stop their work at the call of the Muezzin, take out their prayer carpets, and fall down in the street to perform their prayers. They are not as ostentatious as many, and it is regarded as Pharisaic to pray in

Moslems is very low, indeed. Rom. 1: 29-32 is hardly an exaggerated description of the moral character of the majority. Yet, in justice, it must be admitted that while through their faith they are farther away from God than the heathen of India, they have not descended to the same depths of immorality. With them, as with Christians, religion is connected with moral conduct. And yet they think it no hypocrisy for a man to be very diligent in the observance of his religious duties, and at the same time utterly corrupt in his public and private life. The writer knew a *bash*

AN OASIS IN TRIPOLI

mufti, the religious chief of the Vilayet, who bore a most infamous character and died a horrible death. The people felt some shame over it, but did not think that his conduct seriously unfitted him for his high office. Even the imams in general are corrupt in financial matters, when they have no other serious fault. The city is very vile, but the natives claim that the country was immune from unnatural vice till it was introduced by the Turks.

Polygamy is not very common, but where it does exist it has, as elsewhere, a most baneful influence on the character of the family. A fruitful source of "cursing and bitterness" and hatred is divorce, which is wofully common. It seems to be our Moslems' way of making up for what they miss through not being able to keep more than one wife. If a man has had a quarrel with his wife, if he has taken a dislike to her and wants a fresh one, these or similar reasons are sufficient to obtain him a divorce, provided he can find the necessary funds to pay for the papers and the signatures of the officials concerned. A divorce costs from one dollar upward, according to the position of the applicant.

Purity of speech is unknown in the homes. The language of both sexes of all ages is full of impurity, and references that are demoralizing to hear and much more to think of. In the streets the language is appalling, and even the most highly placed will, if provoked, demean themselves to use the vilest of epithets. Girls have to be kept under strict surveillance from ten to twelve years of age. Boys begin to lead corrupt lives before entering their teens.

One of the worst features of the home life is the almost universal lack of any true love among the members. The husband does not choose or marry his wife because he loves her, and, tho there are exceptions, it is very rare that he comes to love her

A TYPICAL STREET IN TRIPOLI

PATIENTS IN THE COURTYARD OF THE MEDICAL MISSION HOUSE, TRIPOLI

afterward. He may honor and respect her as the mother of his children, but love her for her own sake, no, that is never thought of, for the Christian idea of the marriage relationship is absolutely unknown to them. This is perhaps the deepest condemnation of Islam, that it has driven out of the hearts of its votaries the simple instinct of natural affection. Their own opinion of themselves in this regard is often exprest to European friends in these very terms: "The Christians and Jews love their wives and children and care for them in sickness, but among us Moslems is neither love nor mercy."

The exceptions are usually to be found among those who are unorthodox in many of their beliefs.

Islam contains some true principles, but these are deprived of power to influence character by other and false principles that are more congenial to the natural heart of man.

Islam knows no God of love. It makes much of His mercy, but even that is not for all. It is dealt out according to the caprice of an infinite and almighty egoist.

The belief which, in an orthodox Moslem dominates all others in his notions of the Divine Being is that God is almighty, and does just what He pleases. And not only so—He is supremely and infinitely jealous of His power, and has not given any of it to any of His creatures. Man has not really any power of any kind. He has no control whatsoever over any part of his being or actions, God having fore-decreed every thought, word and deed, good and bad, in the whole chain of events that appear to

MISSIONARIES IN A TRIPOLITAN CARRIAGE

determine any act. And not only did He fore-determine them all, but it was He, and He alone, who performed them in every detail. Man is in no real sense responsible for any of his acts, for he has no share in their performance, any more than the pawn on the chess-board has in the game in which it is being used. It is almost incredible how deeply this idea has entered into the mind of the Moslem, and how it permeates his whole life. It kills all natural aspiration after higher things; and every incitement to seek such is met by the careless reply "Inshallah"—"If God has willed it." It leaves no motive for self-restraint—it banishes self-reproach. After the most horrid sins he will say "Ash yenfâ; cadr rebbê." "What is the good; it was God's decree." It leaves no room for repentance, repentance being futile. If called to repent he answers "Inshallah." It is the ever-ready excuse for the grossest dereliction of duty.

The meaning of the word Islam to the Moslems in general is, surrender and submission in *suffering* the will of God. Not surrender to doing the will of God, but to suffering it.

At its best, Islam does not know the true God as revealed in the Old Testament, much less the God revealed to us by our Lord Jesus Christ, and is impotent to raise man to God.

At its worst it is darkness and fear, and brings deepest depravity and corruption in public and private life.

Only the Gospel of our Lord Jesus Christ, with its message of John 3: 16, can ever avail to raise Moslems out of their present terrible condition.

For over 300 years there has been a Roman Catholic mission in Tripoli. In the early days, it was only a chaplaincy for the Maltese settled there. At the present time they have two churches and several schools. They

A TRIPOLITAN MAIDEN

apparently do nothing among the Moslems but a little philanthropic work in the schools, and at a little medical mission connected with the convent.

Up to 1889 no Protestant missionary work had been done in the Vilayet, and it was considered closed to the heralds of the Cross.

In that year Mr. E. H. Glenny, secretary of the North Africa Mission, full of faith and of zeal for the extension of Christ's Kingdom in North Africa, paid a prospecting visit to Tripoli City. All to whom he made known his object sought to dissuade him. Missionaries, they said, would not be allowed to remain to work. Finding they had no very good grounds for their opinion, and full of faith in God, he sent two workers to prove what might, or might not, be done. One of these young men, Mr. Harding, who was a chemist and had also had some medical training, was to open a medical mission, while his companion, Mr. Michel, who had had experience in Tunis, and knew Arabic well, was to give himself to the work of preaching the Gospel to the patients. The work prospered and increased under Mr. Harding, and his successor, Mr. Venables, till, when the latter retired in 1907, the annual number of attendances had risen to over 10,000. The patients included men and women from every part of the Vilayet, and a few from the distant Sudan and Northern Nigeria.

In 1895 a little Bible depot was opened in a much-frequented part of the city. Very few Scriptures have been sold, but it has proved an effective means of reaching many who would not come to the medical mission. Some thousands of Bibles, New Testaments and Scripture portions with tracts have been distributed among Moslems and Jews.

In the same year a weekly sewing class for girls was commenced by Mrs. Venables, and continued by her till 1907, when the attendance had risen to an average of forty. The children were taught plain sewing and crochet and Scripture texts and hymns in Arabic.

In 1907 Miss Harrald extended the usefulness of this class by holding it four days a week, and adding reading and writing to the subjects taught.

During practically the whole of the last twenty years the staff of the

North Africa Mission on the Tripoli station has consisted of two married missionaries with their wives and families, and two single ladies. Their influence and that of their work has been very great and very widely extended. A vast amount of opposition and prejudice has been overcome, and they have won for themselves a sure place in the affections of the people.

Converts have been few—many having come to the point of decision and shrunk from taking the step that might mean persecution and separation from their friends.

Two of the converts have, however, proved that, provided the life be consistent, it is possible to be disciples of Jesus and let it be known without incurring anything more serious than petty persecution and the loss of a few old friends.

In 1891 Mr. Hermann Harris established a training home for missionaries in Tripoli, with the object of penetrating to the Central Sudan by one of the caravan routes. His men studied Haussa and Arabic, and for about four years did some work among both Haussas and Arabs.

For some years the missionaries have felt that the time had come for an advance to be made, and all are agreed that it ought to be in the direction of education. The time is ripe for the establishment of schools for both boys and girls. In the early years it would have been impossible, but there is good reason for thinking that now there would be no difficulty, unless it came from the Government. Indeed, for some years, many have pleaded for the establishment of English schools.

THE MIXED POPULATION OF TRIPOLI
These include a Sudanese, a Turkish woman, a Jewess, and an Arab.

The Italian occupation of the Vilayet will very materially change the missionary outlook. At least one important result may be looked for. The Italians will feel bound to grant, and assure, to all, full liberty of conscience. The missionaries have for years longed for this great boon.

Whether the Italian Government will limit or prohibit any further extension of missionary work is very problematical. The word "propaganda" has a very ugly sound in Italian ears. In the coast towns they will almost certainly grant the same amount of liberty as the French allow in Tunis, where the missionary may do any work he likes on his own hired premises. It is to be hoped the French law regarding schools will not be imitated and that they will permit the establishment of mission schools.

It is practically certain that they will forbid missionary work in the interior until the tribes have become accustomed to the presence of Europeans among them.

Much has been written of Tripoli as a strategic point from whence Islam has been propagated southward in the past, and from which Christianity might be extended in the future, in case of the establishment of free and safe communication with the Sahara and the Sudan. Even if it should eventually remain in the hands of the Turks, it is no longer of any value for the propagation of Islam, for the British and French have occupied the territories on the south of them. All the tribes of the region in between are already Moslems. But if the Italians succeed in making effective their occupation of the country as far south as Murzuk, it will be a splendid center from which to conduct a work for Moslems in the Sahara and Wadai. The prospects of a railway being built from Tripoli to Murzuk are somewhat remote, but the Italians would be sure to build a good road in order to attract the trade of the Sahara and Wadai. The journey by ordinary caravan from Tripoli to Murzuk occupies about thirty days. The post takes fifteen days. But the important matter here is not the length or otherwise of the journey; free and safe communication is the essential, whether for trade or for missionary enterprise, and that an Italian occupation would certainly secure.

MISSIONS AND GOVERNMENTS

Rev. Lars Dahle, of the Norwegian Mission in Madagascar, speaking on how to conserve good relations between missions and governments, said in the Conference at Edinburgh that the following points should be noted by missionaries:

(1) Do not occupy yourselves too much with small irritations.

(2) Do not be too hasty in your actions. Abide the right time. We must learn the art of waiting.

(3) In action, do not take the difficulty to the highest officials. Get it settled locally if at all possible.

(4) If you must go to the higher officials, do not let that be done by a single missionary, but by the leader of the Mission.

(5) If the leader has to appeal to the Government, he must seek carefully the right occasion to do so, not when it is busy with other important matters.

(6) Always take for granted the good will of the Government. Be polite, and suppose they will always be just.

(7) Do not be too ready to go to the Consul of your own nation in affairs of difficulty. If a missionary can only work under the Consul he had better go home.

(8) Let the Bible be our Consul.—*World Conference Report,* Vol. vii., pp. 160, 161.

THE NEED FOR BIBLE SCHOOLS IN KOREA

BY REV. WILBERT W. WHITE, D.D.
President of the New York Bible Teachers Training School

"KOREA is eagerly clamoring for Bible teaching," said Dr. Samuel Moffatt, of Pyeng Yang, in a series of resolutions presented to the Federal Council of Protestant Evangelical Missions of Korea last September. These words are not too strong to express the eagerness of Koreans for a knowledge of the Bible. The statement reads as follows:

"WHEREAS, With the rapid development of the Church in Korea, fostered as it has been in large part by the Bible Training Classes, we have now a large constituency needing fuller, more thorough and more systematic instruction in the Scriptures, and

"WHEREAS, Without provision being made for the instruction of these large numbers of people *eagerly clamoring* for more study and teaching, it will be impossible to conserve the numbers and the evangelistic and spiritual character of the Church in Korea,

"*Resolved,* That we deem the establishment of Bible institutes one of the most urgent needs for the development and proper conservation of the multitudes of converts already gathered in Korea."

The resolutions were adopted by the council and impress us with the following points as to the need of Bible teaching in Korea:

1. Instruction in the Scriptures, of the people under the care of the churches is of supreme importance in the work of the missions—constituting the chief work of the missions in preparing the Church for its evangelistic mission.

2. The experience of the missionaries in Korea during the past twenty-five years, perhaps more conspicuously than anywhere else in the world, has demonstrated the value of direct Bible teaching in leading people to confess Christ and live a life of faith.

3. The people, in unsually large numbers, want to be taught the Bible. Hundreds of them walk many miles for that privilege and thousands attend Bible Institutes at their own expense.

4. The people need such teaching both for their own spiritual growth, and that they may become teachers of the great multitudes who do not yet know the Gospel of Christ.

After two summers spent in the Far East, I have come to regard Korea as in a real sense a strategic center. It is already having tremendous spiritual influence in both Japan and China and is destined to exert still greater power in days to come.

If I had millions to invest in Christian work the world over, I would put one million of it in a fund, the income of which should be used to promote Bible study in Korea under the direction of the Federal Council of Protestant Evangelical Missions of Korea. It would be an exceedingly appropriate thing to make this a memorial to Arthur T. Pierson, that prince of Bible teachers who laid down his sword in this same land of Korea —*"The Land of the Bible."*

SACRIFICE*

BY WILFRED T. GRENFELL, M.D., C.M.G.

IN thinking over this subject I have come to the conclusion that I do not know anything about it from experience.

If we gage the greatness of any human life by what it accomplishes, the life of Christ must always stand out before us as pre-eminent. Very often it is a question of the distance from which we look at things that makes us judge wrongly. A man puts a dollar so close to his eyes that he shuts out everything.

People talk about sacrifice as tho to be a Christian meant asceticism, a conventional kind of unattractive religion that made the following of Jesus Christ so unattractive in the years gone by, and Heaven an equally unattractive place, where one had nothing to do. It is the opportunity to do something, to devote one's life to something, that attracts men today. My experience has been that if you offer the ordinary young man today anything to do that is worth while, he does not talk about sacrifice. It can never be a sacrifice to be useful to God.

In one of the hospitals in Labrador there was a little blind boy, waiting to be operated upon for cataract. He used to sit in his cot with his hands outstretched, hoping that some one would come along and take hold of his hands. What he wanted was the touch of a human hand. A terrible sacrifice to give it, was it not? Would we rather be dancing, yachting, or anything else, would we rather, for the sheer joy of it, give the touch of the human hand to another who hungers for it?

Once on the Norfolk Broads, while I was looking at the water, something bobbed up, and I heard a shout along the bank. I realized that there was a boy in the water. It was an easy thing to jump in, catch hold of the boy and swim with him to the bank. A terrible sacrifice, was it not? having the opportunity of saving another's life!

I often wonder what Jesus Christ is like and wants us to be like. We have many pictures of Him in robes and things that do not attract us, but give Him an effeminate look. We must think of Christ as the ideal of manhood, and He wants us to be like Him. It is not enough to come to conclusions about Him; we want to *be like Him* and do what He would want us to do. God wants us to be doing things for Him. Of course, we can not all do the same things. If all the doctors were to go to Labrador who have volunteered, there would be enough to kill almost every man in the place.

Remember: *There is a place for you somewhere which God will make plain.* I remember Dr. Pierson once saying a thing which interested me. He said if a turn of his hand would make every person in the room a foreign missionary he would not turn it. God shows men their corners. Some must stay in the summer heat; *I* would rather be in Labrador; the cold is no hardship to me. But what we must do, if we want to make the most of life and make the most of ourselves in life, is to follow Jesus Christ.

It is a reasonable service, the service according to our reason—that the best thing a man can do is to enter Christ's service. You can say, I will not serve Jesus Christ, but you must admit that it is the best service in the world; it is the happiest service. Jesus says, Be willing to do my will, and you shall know. Doubts will fly. Is there anything worth having that does not mean sacrifice? Can you think of anything on earth that is really worth while that does not mean giving up something else? It is very well to have things given to us. But

*Condensed from *The Record of Christian Work.*

you can not give a man the best things —honor, strength, purity, love. These things must be won.

What we need is both the consecrated heart and the consecrated intellect—not the *intellect* only. The mind sees the fact that men who follow Christ have the best thing in the world, that men who are nearer to Him are better for being nearer, that men even who go near intellectually to examine and judge the Christ are judged by Him; but the *heart* must be touched, touched, that God's Spirit may come and dwell there and that we may love. Then where does sacrifice come in? When a man is in love, he will give all he has, and it will not be any sacrifice. The love of God comes into our hearts to make us love Him as He loves men.

At Yale I saw a statue in honor of a Yale student, Horace Tracy Pitkin, a man who, when he was standing before his Chinese murderers as they were going to kill him, left a message to be taken back to his young wife and only child: "When my boy is old enough, send him out to fill my place."

This is the word of the Apostle Paul: "So it is no longer I that live, but it is Christ who liveth in me; and as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave Himself for me." Those words mean more to me than they did once. I want them to mean more still.

WHAT THE BIBLE SAYS OF THE HEATHEN

BY REV. JAMES SMITH

Ask of Me, and I shall give Thee the heathen.—*Ps.* 2:8.
The dark places of the earth are full of the habitations of cruelty.—*Ps.* 74:20.
The idols of the heathen are the work of men's hands.—*Ps.* 135:15.
The heathen think they shall be heard for their much speaking.—*Matt.* 6:7.
Gentiles walk in vanity, understanding darkened, alienated, past feeling.—*Eph.* 4:17-19.
As many as have sinned without law shall also perish without law.—*Rom.* 2:12.

These, having not the law, are a law unto themselves.—*Rom.* 2:14, 15.
Know that I am God: I will be exalted among the heathen.—*Ps.* 46:10.
God reigneth over the heathen.—*Ps.* 47:7, 8.
His righteousness hath He revealed in the sight of the heathen.—*Ps.* 98, 2 (*M.*)
He will famish all the gods of the earth.—*Zeph.* 2:11.
The day of the Lord is near; it shall be the time of the heathen.—*Eze.* 30:3.
I will set My glory among the heathen.—*Ez.* 39:7, 21.

He shall speak peace unto the heathen; His dominion from sea to sea.—*Zech.* 9:10.
The heathen shall know that I am the Lord, when I shall be sanctified in you.—*Ez.* 34:23.
As ye were a curse among the heathen, so ye shall be a blessing.—*Zech.* 8:13.

Then said they among the heathen, the Lord hath done great things for us.—*Ps.* 126:2, 3.
The glory of the Lord is risen upon thee, and the Gentiles shall come to thy light.—*Isa.* 60:1-3.
The mountain of the Lord's house shall be established. All nations shall flow unto it.—*Isa.* 2:2.
That they may possess, all the heathen.—*Amos* 9:11, 12.

All the ends of the earth shall see the salvation of our God.—*Isa.* 52:10.
Thy way, known upon earth, Thy saving health among all nations.—*Ps.* 67:2-5.
This gospel preached in all the world for a witness unto all nations.—*Matt.* 24:14.
That repentance and remission of sins should be preached in His name among all nations.—*Luke* 24:47.
God would justify the heathen through faith.—*Gal.* 3:8.
On the Gentiles also was poured out the gift of the Holy Ghost.—*Acts* 10:45.
How shall they believe in Him of whom they have not heard.—*Rom.* 10:14.

And how shall they preach, except sent?—*Rom.* 10:15.
Pray be, therefore, the Lord of the harvest that He will send forth labourers.—*Matt.* 9:38.
It pleased God to reveal His Son in me, that I might preach Him among the heathen.—*Gal.* 1:15, 16.
Go ye, therefore, and teach all nations.—*Matt.* 28:19, 20.

THE heathen. Who are they? Such were some of us, but we are washed. Heathenism is simply the condition of all who are "without God in the world," whether their skin be black or white, whether they be civilized or barbarous.

I. THE CONDITION OF THE HEATHEN.—1. *They are in a state of alienation.* "Separated from the life of God." Alienated by wicked works, and their minds at enmity with God.

2. *A state of darkness.* Over these dark places of the earth the Sun of Righteousness has not yet arisen. Satan still blinds their minds.

3. *A state of lawlessness.* Rom. 2: 12.) Having not the Divine law they will not be judged by it. "The *ground* of judgment is their works, the *standard* of judgment is their knowledge."

4. *A state of cruelty.* Where God is unknown, the love of God is unseen. Beware of those who would cruelly murder your faith.

5. *A state of idolatry.* Man will worship. If he has no revelation of God he will make a representation of God. Idols are not always the work of men's *hands,* but frequently the work of men's *brains.*

6. *A state of vanity.* Vain imaginations characterize all ignorant worshipers. Great thoughts are not Saviors. To be without Christ is to be without hope.

7. *A state of death.* "Past feeling" is the last and hopeless stage of the disease. "Mortification." Doomed. You hath He quickened who were dead. In a case like this all human remedies are useless.

II. The Christian's Obligations to the Heathen.—These obligations are very real, and spring out of our relationship to Christ Himself. 1. *As saved ones we are to bless.* "I will save you, and ye shall be a blessing" (Zech. 8:13:). Blessed and made a blessing (Gen. 12:2). Saved to be satisfied, sanctified, and made the saviors of others.

2. *As illuminated ones we are to attract.* We are God's lanterns. The light hath shined in our hearts that we might give the light. (2 Cor. 4: 6.) How are the heathen to come to thy light if they never see it? Let your light so shine, etc.

3. *As taught ones we are to instruct.* God's way is to be *known* before His saving health can be enjoyed. Paul *delivered* that which he had *received* from the Lord. (1 Cor. 11: 23.) Have you?

4. *As witnessing ones we are to testify.* Ye are my witnesses, saith the Lord. It is the work of the Spirit to convict; it is the work of the witness to declare. The Church is the witness, the court is the world, but the greater part hath never yet heard its testimony.

5. *As interceding ones we are to plead.* We are priests unto God. The priest acted, not only for himself, but for those who were without. Are we remembering the heathen without as we ought when we come before God?

6. *As sent ones we are to go.* The missionary spirit of many has not got beyond this: "Here am I; send *him.*"

7. *As sanctified ones we are to manifest.* If God is not sanctified in us He will not be known to others in all the fulness of His grace. A dying girl once said, "I want to go to Mr. Whitefield's God." See 2 Cor. 5: 10, 11.)

III. The Future of the Heathen.—For them there is a good time coming. The offer made in Ps. 2: 8 to the Christ has been accepted by Him, and is now being endorsed by His body, the living Church. The heathen shall be His inheritance.

1. *They shall see the salvation of the Lord.* When? When the Lord shall make bare His holy arm in the eyes of all the nations.

2. *They shall know the Lord.* Blest time when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

3. *They shall be blessed with peace.* He shall speak peace—the peace of God. He shall judge among the nations, and they shall learn war no more. (Isa. 2: 4).

4. *They shall witness for the Lord.* What a glorious testimony will be theirs when the divine light has flooded those dark places hitherto full of the habitations of cruelty.

5. *They shall worship the Lord.* When He shall have put down all rule and all authority and power, the idols will have gone to the moles and the bats. "He must reign." (1 Cor. 15: 24.)

6. *The glory of the Lord shall be among them.* "I will set My glory among the heathen." (Ezek. 35: 21.) As the gift of God to Christ they also shall behold His glory. All nations shall call Him blessed.

A MOSLEM ON MATRIMONY AND DIVORCE*

BY M. FADIL, ATBARA

I AM an Egyptian, and speak of that which is customary in my land; yet I wait to be shown that the Moslems of India, of Yemen, of Syria, or of Persia are in any better case.

There is no doubt that marriage is essential to the world's welfare. It is also the axle upon which turns the millstone of life for good or evil. Do I exaggerate in stating that the length of a man's life is dependent upon it? For if a man is unhappy in his married life his griefs and sorrows eat into his life, and it therefore remains a true saying, "Half of the dwellers in the tombs are those who were unhappy in their married lives."

Early Marriages

The first step in our faulty marriage system is that of marrying boys of thirteen to girls not more than ten years of age, as is the custom. This custom is like making a fire of tender green branches; you benefit not by its warmth, but you suffer much from its smoke.

How many of us have suffered from this cause? The excuse given for it is that it is to preserve our youth from impurity. But what a feeble excuse! Silence were better than such. If parents but knew their duty to their children they would have them thoroughly educated on the basis of the true religion [Islâm.—*Ed.*] and would not neglect their home-training, then they would never think on these matters, and if mentioned in their presence would not understand. I know youths of twenty years of age who are innocent, and in all such cases it is due to the careful attention paid by their parents to their up-bringing.

Look at the Western nations and you will find that they rarely give their daughters in marriage until they have reached their twenty-first birthday, and what is still better is that the husband is generally a few years older than the wife. And are they wrong? Nay! surely they have right on their side. They leave the youth to put forth his efforts in learning a business, and when he is able to earn a competency they then present to him a maiden, who, having arrived at the years of discretion, has learned to manage her own house, to have no fear of the darkness of her chamber by night, nor her loneliness by day, who is fully developed mentally and physically, knows her own mind and can direct her actions, who will be prepared to intelligently receive her child when it comes into the world. In a word, a maiden capable of filling her position and pleasing her husband.

I know a man who married his son to a girl and they were both so young that you would laugh at the idea of their being man and wife, if I told their ages. The father was continually bothered in settling their childish disputes, until one day he said, "I repent not that I married my son so young, but that I was ever married myself and begot him."

I know another man, so poor he would ask alms but for shame, who was married very young, the son of poor parents, who left him with neither money nor education worthy of the name. He is now thirty years of age, and has twelve children; he can not support them, neither can he get rid of them.

This, then, is the beginning of the trouble, and has no connection with religion, being merely custom. Our Prophet did not marry until he had reached maturity and was able to earn an honest living, and he is the best of examples.

The Veil

The second step in this evil course is "The Engagement," and the cause of this evil is the Veil. [In its widest sense, *i.e.*, the seclusion of women.—*Ed.*] I had decided after noting what

* Translated from an article in *El Garudah*, a Cairo daily paper.

happened to the late reverend "Defender of Women" (Qasim Bey Amin)[1] that I would avoid hurting the susceptibilities of the veiled ones. And yet I can not see my way to avoid all mention, in treating on the miseries we have to suffer by the existing method of engagement.

It is well known that what is considered beauty depends upon personal taste. That which Zeid appreciates in the appearance of Hind, Bekr dislikes. How many are there whose choice would be a small girl well covered? How many would prefer a tall thin girl? Then in the choice of character —one likes in a girl quietness, gravity, and intelligence; another prefers a stylish, lively girl, brilliant in conversation, and so on through the whole range of taste.

All these fancies and points of appreciation one has to commit, in accordance with custom and the tyranny of the Veil, to a woman called a "Khatâbah" (engager); you might if you willed call her a "Khâtiah" (sinner). One has well compared her to a saw which cuts both on the up and down stroke. She has no care in the matter except to fill her hands with the money of the bride-elect's people, and describes her to the bridegroom as a queen of beauty, a paragon of virtue, and in wisdom a graduate to Luqmân. [The Arabian Æsop.—*Ed.*] And as to wealth, she has a yearly income of thousands of ringing gold pieces! And thus the unfortunate is taken in by this description; which points, if truly found together in any girl, would make her out to be one of the rarities of the age, and one of the most charming of all time. And on this description the deluded one puts his hand into that of the bride, and completes thereby a bond which with the wise can only be dissolved by death, even tho when the bride is brought to him he should want to scream at the sight of her ugliness, or when he gets to know her he finds her a first impression of the picture of Satan, or when he feels the pulse of her wealth he finds that she has no property that one could either buy or sell. Thus, in every point he has been taken in, and he is the victim of a complaint for which there is neither living hope nor blest death. All this is brought about by forbidding the bridegroom to see the bride-elect. I do not ask that he should be allowed to company with her. It has been said to me by one in whose wisdom I trust, and who stands high as an expounder of religious truth, that it is allowable to the bridegroom to see the face and hands of the bride-elect. If this is a true saying, and I do not doubt it, what business have fathers denying to an aspirant to the hands of their daughters what the sublime law permits?

Our Eastern Christian brethren used to be tied by this custom as we are, both Syrians and Copts, but they have in a large measure freed themselves from these bonds, and gone far toward true freedom, and left us behind, captives to barren customs. Go, then, O Egyptian Moslems, to one of their homes, and tell me on your oath what you see there. You will see family happiness, well-founded enjoyment; you will hear the man if he swears swear by the love he bears his wife, and with him this is no light oath.

Divorce

The third step is "Divorce," allowed by God as a warning and example, so that if a woman went astray she would be divorced, and her divorce would be a warning to others and a judgment on her, but we have taken it to us as a weapon against the weaker sex, and by it degraded her.

I saw a case of divorce, one of many, which I will relate to the reader as a warning and a reminder. There was a married man who had five children by his wife, and she was expecting another; he left her one morning and went to his work. She got up and swept her house, cleaned his room, kneaded and baked her bread, washed her husband's and children's clothes, cooked the food, and fed her children, and put them to bed. Much

of the night had passed and her husband had not returned home, and feeling considerable weariness after all that hard work, she prepared her husband's meal, placed it on the table for him, and went to sleep. About midnight her husband returned, and the poor miserable wife was not waiting up for him. He shouted for her, and she related to him what we already know, whereupon he became angry, and flew into a passion, and divorced her with the triple divorce [irrevocable.—*Ed.*] and turned her out of the house with her children, leaving her to make her complaint, if she wished, to the Qâdi [religious judge.—*Ed.*], and you know with what treatment she would meet there.

This is one of many examples. Can God be pleased, He, who is the merciful, the Compassionate, that we persecute poor weak women thus? And His honored apostle (Mohammed) said: "Have faith in God in respect of the weak ones. . . ." Surely not! for God requires gentleness of us, not hard-heartedness. Some reformers say that the fault of all this lies at the door of the religious judges, as they ought to look into the reasons for divorce, and not to verify a divorce unless those reasons are in accordance with the religious law.

But I do not agree with this, as I think that a man who would divorce his wife for a slight reason or no reason at all is not worthy of the privilege of marriage, and the judge ought to confirm the divorce, and make the man responsible for the support of the wife and children, and that the Government ought to energetically uphold the religious judges in this, that fathers should not give their daughters to such a man, and that his friends should show him the cold shoulder.

It is told of a certain man, that he had a dog, and he used every day to give it a loaf of bread. It used to eat half, and carry away in its mouth the other half, and leave the house. The man wanted to know where the dog hid the remainder, and so one day he followed it, and saw it go into a ruined house, where was a bitch in a weak state of health with a litter of puppies. He laid his remaining half before her. She ate it and gave him a grateful look for his deed; this look was all he needed, and left her.

Compare the deeds of this dog with the deeds of men, and yet man ceases not to boast that he is more exalted than the dumb creatures.

The Prophet has said, "The most hateful to God of the things He permits is divorce."

Go then, with your Lord, to the court of the religious law, and look at the Moslem wives who have been divorced by their husbands; you will see their pale cheeks, their eyes all swollen with tears; you will see them standing with their children round them crying with hunger and fatigue. And think of all they suffer from the underlings of the courts and the unprincipled agents before ever they reach the judges. All this is the effect of divorce.

A CHINESE ON DENOMINATIONALISM*

CHINESE, both Christian and nonchristian, do not understand denominationalism. We can not explain the reason why the Church must be divided into so many separated denominations, especially when we come to think that we are engaged in one great cause, and working for one great Master. When a man can not find reasons to explain a thing, naturally he will explain it with false reasons: false deductions and bad results will soon be the fruits. This is exactly so in China.

The Christian workers, after comparing this denomination with that,

* From *China's Young Men.*

can see only the good part of the worldly affairs in this or that denomination. One Christian will say "I follow Paul," and another, "I follow Apollos." The non-Christians, after investigating the different denominations, will say, "Ah, this represents England; this, France; this, America. It is a fair proof that they are not working for spiritual affairs, but their selfish worldly affairs."

The Edinburgh Conference decided to do something toward the union of the different denominations. In the conference one of the three Chinese delegates spoke so enthusiastically on this most important subject that his speech received the loudest applause.

"Here is this magnificent speech by Ch'eng Ching-yi:

I count as one of the most gracious blessings that God has bestowed upon the church in China in recent years, the spirit of unity. Something has already been done in the way of Christian federation. The result is at once practical and remarkable. It is a great blessing for the church in China today, and it will be a much greater blessing for the church in the days to come.

As a representative of the Chinese church I speak entirely from a Chinese standpoint. We may and we may not all agree, but I feel it my duty to present before you the mind of the Chinese church as frankly as possible.

The Christian federation movement occupies a chief place in the hearts of our leading men in the church, and they welcome every effort that is made toward that end. This is notably carried out in the provinces of Sze Ch'uan, Shan Tung, Honan and Chih Li. In educational work, evangelistic work, and so on, all the churches joined hand in hand, and the result of this is most encouraging.

Since the Chinese Christians have enjoyed the sweetness of such a unity, they long for more, and look for yet greater things. They are watching with keen eyes, and listening with attentive ears for what this conference will show and say to them concerning this all-important question. I am sure they will not be disappointed.

Speaking plainly, we would like to see in the near future a united Christian Church without any denominational distinctions. This may seem somewhat peculiar to at least some of you. But, friends, do not forget to view us from *our* standpoint, and if you fail to do that, the Chinese people will always remain as a mysterious people to you.

In dealing with such a great problem, one is naturally led to consider the following points:

1. Why do we want such a union?
2. Is such a union possible?
3. Is it desirable?
4. Is it timely?
5. Is it an ideal to be aimed at?
6. Will such a union be lasting?
7. How is such a union to be accomplished?

To these questions I will try to answer very briefly.

1. Such a union is needed for these reasons: (*a*) Things that really help forward the growing movement of the self-support and self-government of the church are heartily welcomed. A united effort, both spiritual and physical is absolutely necessary. (*b*) Speaking generally, denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it! (*c*) Owing to the powerful force of heathenism from without, and the feebleness of the church from within, the Christians are compelled to unite in the building up and defense of the church.

2. From the Chinese standpoint there is nothing impossible about such a union. Such difficulties as may be experienced will be largely due to our Western friends, and not ourselves. These difficulties are possibilities only, and must not be allowed to overshadow the advantages of the union I speak of.

3. In China, and for the Chinese, such a union is certainly desirable. China, with all her imperfections, is a country that loves unity in both national and family life.

4. There is no time more important than the present. These days are days of foundation from both political and religious standpoints. The future China will largely depend upon what is done at the present time. This is a time of unspeakable responsibilities, and we have to be most careful of what we now do.

5. This is the partial ideal church. The Church of Christ is universal, not only irrespective of denominations, but also irrespective of nationalities. "All one in Christ Jesus." "The world is," to use a Chinese expression, "one family, and China is a member of that family."

6. Will such a united church in China remain unbroken forever? is a question I can only answer by saying, "I do not know!" But what it will do itself is one thing, and what we press it to do is another. We can only deal with what is to hand to-day, and the unknown future will settle its own affairs!

7. I would, if you will allow me, make one suggestion, *i.e.*, that this conference will recommend that the Continuation Committee, when appointed, make further and careful investigation, will consult all the leading *Chinese* pastors and Christian workers, and obtain from them a free and frank expression of their opinion as to the need of such a united effort, and the best methods to bring it about. For, after all, it is not your particular denomination, nor even your particular mission, that you are working for, but the establishment of the Church of Christ in China that you have in view.

I hope that this conference will not allow the present opportunity to pass away without taking some definite action.

In conclusion, let us go up with our Divine Master on the top of Mount Olivet, and there obtain a wider, broader, and larger view of the world's need.

THE MISSIONARY'S OWN SPIRITUAL LIFE*

BY THE REV. DONALD FRAZER.

OUR Lord has taught us that our work is in partnership with Him "all the days." When the disciples opened their campaign we read that they went everywhere, "the Lord working with them." The ages have confirmed the testimony, that God has joined Himself in a gracious fellowship with His missionaries.

It is necessary, then, that we should recognize and with all diligence cultivate this Holy companionship, for we fight not against flesh and blood, and tho we have all the weapons which intellect and world power may give us, this work can not be done save as we allow God to work through us. This has been the secret of all the persistent work whose triumph is the glory of these days. This bold conception that God is pledged to us is the first thought for the missionary. Luther was so bold that in the time of great crises he cried, "Lord, Thou are imperiled with us." The mission is His; it is for His Kingdom we work, therefore the King is involved—defeat would be His shame, victory His glory.

In the days when Hudson Taylor first received the impulse to evangelize inner China, he believed that God had said to him, "I am going to evangelize Inland China, and if you will walk with me I will do it through you." No less does God come to us with a great commission—a service too high for us—but He says, I shall do it through you, if you will walk with me. For us, then, the matter of most im-

* From the *Bombay Guardian*.

portance is that the companionship of God be an actual and controlling fact. The intense and absolute seeking of God lies at the very root of our power to serve. I have never read of missionary or saint who left the footprints of God behind him, and yet walked alone; but behind, within, all-encompassing the lives of those whose memory still shines as the stars in the firmament, has always been entire devotion to God. Zinzendorf cried, "I have one passion, that is He, He only," and to-day we have the Moravian missions. Henry Martyn's bright track is full of such devotion: "I am born for God only, I wish to have my whole soul swallowed up in the will of God," and it was this desire for the personal God which gave him his great spiritual sensitiveness.

The degradation of heathenism and the neglect of Christ may cease to move us to shame or pain. We grow accustomed and insensible. But while Martyn lived, the personal Christ was so near and so dear to him, that in a very real way he carried the stigmata of Christ. To a Mohammedan who was speaking flippantly of Christ he said, "I could not endure existence if Christ was not glorified: it would be hell to me if He were to be always thus dishonored." The Persian was amazed at this, and asked why? And Martyn replied: "If any one pluck out your eyes there is no saying why you feel pain; it is feeling. It is because I am one with Christ that I am thus dreadfully wounded."

How often we miss true and constant union because we only seek it for the needs of our service! When the Sabbath comes round, in the special services we dread our helplessness, and for our work's sake seek His Holy fellowship. For true abiding, God must be sought for personal need. If we would find Him we must seek Him not as ministers for our work, but as sinners for His own sake. Friendship is best kept up even among men by frequent visits; and the more free and intimate these frequent visits, and the less occasioned by business, or necessity, or custom, the more friendly and welcome they are.

Our public life must first be prefaced by a private life with God. Here is the most solemn danger that is always about us in these strenuous days.

Even Paul himself feared lest he should be a castaway while yet so prominently the Apostle to the Gentiles. How much more we! In the foreign field saintliness is no easier than in the home; nay, to follow God needs ten times more watchfulness. There are many who find death here at the very front.

The Church Missionary Society, in their regulations, say: "Let one or two hours daily be given to private communion with God and prayer and reading Scripture. Let it be actual communion—converse with God in solitude, real pouring out of the heart before Him, real reception from His fulness."

We know how hard this is. Time's divisions are so little respected in these lands. The needs of our workers, and attention to a hundred details, the perpetual interruptions, the early start of public service, these all militate against the regular observance of private times for seeking God. Yet there is not one of us but has learned that these solitary times are absolutely necessary, and that Sabbaths of devotion are absolutely necessary. If in our zeal for His Kingdom we give the King no time to come to us and reveal Himself, we forget that He controls and all the glory is to be His. If we have no time to wait for the revealing of His will to us we shall outrun our duties, and be guilty of presumptuous sin. The anxieties are too great, but we should give Him time to let His peace float over us. The enemies are too many, but we should not be ever facing them, that we can not look at the Captain by our side. We shall utterly fail if bustle allow us the feeling of loneliness. We shall gloriously triumph if faith and waiting on God give us the certainty of His alliance with us.

EDITORIALS

THE MISSIONARY SPIRIT

IF God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by His grace I desire to undertake it at once, for I can not, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse His glory throughout the *whole wide world.*"

Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah, 6:8.

UNWILLING MISSIONARIES

IS it possible that a Christian who rebels at the thought of leaving home to become a foreign missionary may, nevertheless, be called of God to the work, and may be the means of doing a great work in foreign fields? It was true in the day of Jonah. Is it true to-day? The Word of God and history both teach that no man or woman may expect success at home when he or she refuses to obey God's call to go elsewhere. Some may achieve success in going reluctantly, but they can not be happy in giving an unwilling response to the divine call.

Jonah was one of the earliest of the Hebrew prophets of the Northern Kingdom, and prophesied during dark days in the national life—a time of growing political strength and moral weakness. Jonah was a nationalist and was bitterly opposed to leaving his own land to preach to a foreign enemy. The repentance of Nineveh, transitory though it was, served as a great reproof of unrepentant Israel. It would have been more agreeable to the Hebrews to see their powerful enemy overthrown.

This is the only case of an Old Testament prophet being sent to preach repentance and salvation to the heathen, so that Jonah was the first divinely appointed foreign missionary. This makes the lesson of the book doubly important. It is another missionary parable:

1. A great heathen city so corrupt that its wickedness was an appeal unto God for interference. No man or nation is so wicked as to be outside of God's mercy.

2. A prophet of Jehovah is called and commissioned to go and give God's message to the heathen, but shrank from the task. He had no love for the doomed people and desired its destruction rather than its reformation.

3. Jonah, like the Jewish nation, was not ready to become a preacher to the heathen until he had learned the folly of seeking to escape from God and had by experience been enabled to testify to Jehovah's power to save from sin and death. He appeared in Nineveh as a resurrected man. His experience enabled him to preach both judgment and mercy.

4. The power and mercy of Jehovah are manifested in his dealings with Jonah, with the sailors, and with Nineveh. The prophet was not responsible for results, but only for doing as he was commanded.

5. Jonah was taught two great lessons in regard to the heathen. (1) That God loved them and desired their salvation. (2) That they might be reached by God's message of warning and hope.

6. Jonah was taught two great lessons as a messenger of God. (1) The necessity of a surrendered will. (2) The need for a divine pity and love in the heart.

To-day no missionary can be happy or truly successful in working among the heathen unless he has a desire to cooperate earnestly in the plan of God for the world, and has a heart touched by the divine compassion for the Christless multitudes. He must not be moved by fear, or pride, or duty, but by the Spirit of Christ.

To-day God calls for volunteers in

giving as well as in going. In the present age of the Spirit, God moves men by inward impulse rather than by outward compulsion to do His will. The cross is not laid on men, but they are asked to "take it up."

A NEW ORDER OF LIFE

PERHAPS the best thing about the new progressive "movements" of the day is that they show that some men and women are awake and that they will wake up other sleepy members of the Church. Many of these will, no doubt, go to sleep again; but if the Spirit of God is in the work, the movements can not fail to produce permanent results. Machinery can not move without power; and the need of Christians, the need of the Church and the need of the world is a tremendous spiritual revival with the power that accompanies it. With this also will come a new vision of God, a new surrender to Jesus Christ, a new view of the world, a new ideal for the Church, a new love for man, a new realization of relative and absolute values of time, influence, strength and money, a new purpose in life, a new faith in eternal verities, a new passion for the extension of the Kingdom of God.

JUDGING MISSIONARY PROGRESS

WE are, as a rule, too much in the midst of the fight to be able to judge correctly how the battle goes. A temporary minor defeat may assume large proportions in our eyes or an apparent victory may in reality be the precursor of a retreat. Only God can judge correctly the relative value and importance of events and signs of the times, but students of history and of God's Word may discern the tendencies and progress of periods of time when their point of view is sufficiently removed from the smoke and noise of battle.

It is difficult to tell whether the Church and the kingdom is further advanced, or has retrograded since January, 1911, or January, 1910. Great movements there have been, but whether they are the result of new awakenings and stirrings of God's Spirit, or merely sudden spirts and flashes, it is difficult to say. Two things, however, we may know! First, whatsoever is of God can not come to naught. That which begins small and has the germ of divine life so that it grows to large proportions is worth while, but that which begins large as the result of sudden expansion due to human energy and inflation is doomed to a sudden collapse. Christianity began in a germ of life, so did the Reformation, the modern missionary campaign and every great movement.

Second: There is undeniable evidence of the great growth of foreign missionary interest in the Church, at home, and in the fields abroad. This is especially discernible if we study the Church and the world of to-day in comparison with conditions one hundred years ago, and it is clearly seen even in the study of decades.

Take the dissemination and study of the written Word of God. In 1800 there were only fifty translations of the Scriptures, and they were only available in languages understood by about one-tenth of the human race. In 1880 there were 250 translations, and in 1910 the Word of God is found in six hundred languages and dialects, making it available to nine-tenths of mankind. Bibles are printed and distributed by the ten million by Bible societies each year.

Politically, there has been a great change in 1880 in nominal Christian governments ruled only in Europe and the eastern coast of North and South America. To-day they rule practically the whole world, with the exception of the Turkish Empire, Persia, China, Japan, and a portion of Central Asia. These non-Christian lands are also largely under Christian influence, and know that they must abide by the laws of the Christian nations.

The increase in missionaries is remarkable, tho inadequate. In 1800 there were seven Protestant foreign

missionary societies, in 1880 there were seventy, and to-day there are over four hundred. The foreign missionaries in 1800 numbered 170, in 1880 they had increased to 2,500, and to-day there are over 22,000. One hundred years ago this month the first Protestant foreign missionaries sailed from America, to-day there are over 7,500 in the non-Christian lands.

In 1800 there were no Protestant native Christian workers, to-day there are nearly 90,000 of them. One hundred years ago there were only about 50,000 converts from pagan and Moslem peoples, in 1880 there were 1,800,000, and to-day there are nearly 5,000,000 communicants and their families in Protestant churches alone.

So we might show the growth in giving, in the circulation of missionary books, and periodicals, in the development of medical missions and women's work, in the progress of Christian education in heathen lands, and in the progress of Bible study, and mission study at home. Surely it is evident to the most careless and prejudiced observer that the kingdom of God is progressing under the influence of His Spirit. There is no enterprise on earth that ever showed such power, such progress, such vitality as that of Christian missions.

REASONS FOR NOT GIVING TO MISSIONS

THERE are conscientious Christians who seem honestly to believe that they ought not to give to foreign missions and some who even believe that they can not afford to contribute toward church and gospel work at home. They hold that with a small income their family requires all for rent, food, clothing, education, and to provide against sickness. If they can give any outside their own family, they have poor relatives, or their local church takes all, or obligations for the poor and unfortunate in the cities and frontiers of America take all they feel they can spare.

There may be some who can not, ought not to give to missions. The famous preacher, Horace Bushnell, gives the following list of those who are exempt:

> The man who believes that men without Christ are not lost and do not need a Savior.
>
> The man who believes that Jesus Christ had no right or reason when He said: "Go ye into all the world and preach the Gospel to every creature."
>
> The man who believes the Gospel of Christ is not the power of God unto salvation, and can not save all who believe.
>
> The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.
>
> The man who believes that the best motto is "every man for himself," and, who, with Cain, asks, "Am I my brother's keeper?"
>
> The man who wants no share in the final victory of Christ and the glory of His kingdom.
>
> The man who believes he is not accountable to God for the time, talents, and money entrusted to him.
>
> The man who is prepared to accept the final sentence from Christ: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

We might include all those under the two reasons:

(1) Those who have no faith in Christ, and His Gospel, and (2) those who have received *nothing* and therefore have nothing to give.

No man can judge for another how much time or money he should give to the Master's cause, or where he should invest what he gives, but there are two principles that are safeguards: (1) Every Christian should give something, a definite proportion, of his time and money, unselfishly to promote the kingdom of God; we are stewards of whom an accounting will be required, and God blesses the *faithful* stewards. If we have a mind and heart to care for His interests, and to advance His Kingdom, He will care for us and see that the other necessary things will be added unto us.

(2) Every Christian should seek, by a study of the needs of men and by yielding to the impulses of the Spirit of God, to learn where he can best use the time, strength, talents, and money that God has entrusted to him. This study of men's needs, and this prayerful inquiry of God, will

keep us from misappropriations. God impresses different men and women with different needs and opportunities. If you fail to respond, you are responsible for failure at that point where God would have you supply the lack—it may be in work for Jews, or negroes, or outcasts, or Indians, for Hindus or Chinese, Koreans or Africans. By the prompt response of each Christian to the movings of God's Spirit the work of the world will be done, the needs of men will be supplied.

A PASTOR'S MOVEMENT NEEDED

THE pastor is the key to the situation in the local church. If the pastor is not vitally interested in world-wide missions, to the extent of whole-hearted advocacy and leadership in giving, to the extent of self-sacrifice, then the hands of the church-members are practically tied so far as any active aggressive work as a church is concerned.

We have young people's missionary movements, laymen's movements, and women's movements, and now what is needed is a pastor's movement. Many able and consecrated ministers lack the education, the broad vision, the experience to make them realize that coldness or half-hearted zeal toward world-wide missions saps the vitality of their own spiritual lives and hinders the prosperity of their churches. A man can not be close to the Master without having a vital interest in that which is nearest the Master's heart, and a church which is indifferent to the claims of the Great Commission can not expect God's blessing on the spiritual, social, or financial condition of the local church.

This pastor's missionary movement should collect the facts in reference to the experiences of churches in giving to home work and to foreign missions. Many pastors do not know the facts, they do not realize that experience proves that churches which give generously to work abroad have more for work at home, and that those where a missionary spirit prevails have the largest congregations and the most active home audiences, and are most devoted to their pastors.

A contemporary gives an instance from the history of a small Cleveland church:

Four years ago, when the pastor first entered upon the work, he announced his intention of aiming for a thousand dollars for missions on his first missionary day. There were those who thought it was foolish, but the church reached the mark. The next year the aim was raised to $1,500, and the third year to $2,000. Each year the proposal was realized in actual cash. Last year the day was fixt for the first Sunday in November, a month earlier than usual, partly owing to the fact that the place of worship has been sold, and the congregation has shortly to look for another building. They had prospered in the mean time. The pastor's aim was for $2,500. Not only was this reached, but the new year was opened with an offering of over $2,600 in cash and pledges, and it has since gone up beyond this point.

This amount is given by a membership of 230, and by a people who congregationally would be rated as a poor church. No methods such as fairs, sales and other subterfuges are employed to "raise" the money, the approved method is that of putting the hand in the pocket and raising it with its free-will gift. There is no canvassing of the members, but a spiritual ministry begets spiritual life, and spiritual life can not long continue without the missionary impulse and joyful giving. Not more machinery, not new methods, but spiritual quickening is the thing that is needed among us all—pastors and laymen alike. "Go thou and do likewise."

CORRECTION—In the article on Missionary Assets and Liabilities in January (page 19), mention is made of "The Evangelical Union of South America." This referred to a union of missions at the home base, not of churches on the field.

SCENE AT THE BOMBARDMENT OF HANKOW

WORLD-WIDE MISSIONARY NEWS

CHINA

China's Strong Men

SOMETHING may be said for foreign missions when so many of the new men of influence in China are in such close relations with missionaries. Yuan-Shi-Kai is himself a Confucianist, but his children were educated by a London Missionary Society teacher and his four sons are now in the L. M. S. college at Tientsin, to which Yuan himself gave money for a building. Wong Chung, head of the great Chinese steel works at Hankow, is the son of a London Missionary Society pastor, and Dr. Sun Yat Sen, the organizer of revolution and gatherer of money for its equipment, was a student and took his doctor's degree in the L. M. S.'s medical school at Hongkong. Wu-Ting-Fang also, who holds the office of Foreign Secretary to the Republican party, was one of the first of the Chinese students to be sent to England some forty years ago. He is a nominal Christian. Was not missionary money well invested in these cases of Chinese education?

Yuan-Shi-Kai on Christian Missions

YUAN-SHI-KAI, Prime Minister of China, said to the missionaries when Governor of Shantung: "You have been preaching in China many years, and, without exception, you exhort men concerning righteousness. In establishing your customs, you have been careful to see that Chinese law was observed. In regard to your presence in this province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the empire and law-abiding citizens." Such words are very significant and

encouraging from the man who seems destined to become the first president of the United States of China.

Real Cause of the Rebellion

THE *Christian Advocate* puts the situation thus: "It is interesting to know that the Chinese, and especially the Manchus, have an instinctive feeling that the origin of the present uprising is due to the introduction of that strange leaven, called the Gospel. Hence the conservative element in the long run must oppose the Gospel, and the progressive element must welcome it. Both the revolutionists and the Government are earnestly opposed to outside interference in this family quarrel.

Eradicating Opium from China

THE British Foreign Office, in one of its recent papers, publishes a report of Sir Alexander Hosie as to China's progress in suppressing the cultivation of the poppy. Five provinces, in which it has been a heavy crop, were visited by this investigator during 1910-11. He found a decrease of 25 per cent. in Kansu, of 30 per cent. in Shensi, of 75 per cent. in Yunnan, and practical extinction in Shansi and Szechwan. The last-named province used to furnish nearly half the opium produced in China.

Chinese University for Hankow

THE Central China *Post* says that the proposed university for the Chinese at Hankow, under the joint auspices of English and American universities, was to be ready to receive students in 1913. If present financial plans are successful, it will have an endowment of $1,250,000. Rev. W. E. Soothill, formerly president of the Imperial University of Shansi, who has been appointed as president, expects to visit England and America. The scheme for the establishment of the Hankow University originated with the universities of Oxford and Cambridge, but has since been taken up by American universities. While under Christian auspices, it is not to be an aggressively Christian institution, and the Chinese students are to be given a mere secular education, similar to that given by the great universities of Western lands. Thus it can not take the place of the higher schools of learning established in connection with missionary boards. It rather emphasizes their importance and the necessity of increasing them rapidly.

A "Tea-House" Mission

A CORRESPONDENT of the *Chinese Recorder* describes a "tea-house" mission in the city of Kaoyuchow. A large number of men have decided objections to attending meetings in chapels; and just as at home many who can not be reached by ordinary methods will be persuaded to attend an evangelistic meeting held in a theater, so in China such as labor under similar objections may be reached by meetings in a tea-house, which is the place of resort for all classes of the male population. The mission was well attended, some 400 to 500 being present each fine evening, and quite a number of men having to stand on the street.

A Great Educational Center

NANKING is one of the leading educational centers in China. For hundreds of years the literati from three provinces—Kiangsu, Anhwei and Kiangsi—have periodically come to Nanking to take the examinations.

According to tables prepared in 1909 there were more than 7,500 students, male and female, in government, private and mission schools in Nanking. The mission schools were founded here before there were any modern government schools, and they have been influential in establishing educational standards for the city. The University of Nanking, which represents a union of educational institutions of the Methodist Episcopal Church, the Presbyterian Church (North), and the Disciples of Christ, is recognized by the Chinese as leading in the educational work of the city.

A Memorial Christian Hall

RECENTLY there was dedicated at Shanghai, a memorial Christian hall costing $20,000. It was the gift of the children and grandchildren of Pastor Bau, one of the devout preachers of China; his sons and grandsons are connected with the Commercial Press, the largest printing establishment in Shanghai; they represent three generations of Christians.

Two Other Chinese Givers

IN these days when the Christian world is widening out and the Church is full of missionary zeal and activity, the gifts to the missionary side of the Church's life were never so large as they are now, the number of missionaries never so great, and the converts growing in influence and power. A missionary paper states the remarkable fact that a high Chinese official recently converted is now supporting twenty evangelists at an expense of $7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated every year.

Bringing a Mandarin to Terms

IN Funinghsien the mandarin, which starting a girls' school, found that the only competent teacher to be obtained was the wife of the Methodist preacher. On engaging her at a salary considerably greater than her husband's, he observed: "Of course, you will teach on worship day." Whereat this diminutive woman drew herself up till she seemed to add a cubit or two to her stature, and replied: "Not for a thousand taels a month." And the great man actually had to come to her terms.

Aiming at Independence

THE movement toward independence in the Chinese Church is most energetic in the ports. From Shanghai emanates a monthly magazine, *The Chinese Christian,* issued by the Independent Chinese Christian Union, an organization composed of pastors and members of various churches. The union conducts home missionary operations, and it is intensely in earnest in evangelistic work. But its battle-cry is, "Independence for the Chinese Church." It looks askance at control by missions or by churches in foreign lands. It bemoans the attitude of many preachers and agents toward missionaries, characterizing them as sycophants, seeking only to please those from whom their support is drawn.

Traffic in Girls Continues

IN the *Denske Missions Blad* mention is made of the traffic in girls in China. A trader dealing in this commodity for the Shanghai market came to a certain village to reconnoiter. One mother proposed to sell her daughter, but the trader declared that the girl's feet were too large for binding and that therefore she would not do. The following night the mother took a hammer, and, regardless of the child's screams, attempted to beat the feet so that they would be more plastic for binding. The next day she sold her.

At the Gate of Tibet

TA-CHIEN-LU is a station of the China Inland Mission on the Chinese frontier of Tibet. One of the missionaries stationed there has recently made a long journey in that almost unknown part of the world. Being away from his station for two months, he traveled some 12,000 miles through anterior Tibet, riding 381 horses. He carried a supply of Tibetan Gospels, which were clearly printed and neatly bound and presented a striking contrast to the Tibetans' books, which are often blurred and indistinct. In the Lama monasteries, which he visited, he was usually, tho not always, received in a warm and friendly way. He gained the impression that a marvelous change has come over these people, and that there is a present glorious opportunity for the circulation of the Scriptures in

Eastern Tibet. Thus the region firmly closed against missionaries is beginning to open wide.

JAPAN—KOREA

A Serious Hindrance to the Gospel

LARGELY on account of Government restrictions in earlier days, with reference to the residences of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words at least, three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day.

The Methodist Church of Japan

THREE mother churches in America and Canada, seeing the wisdom and feasibility of the union, granted the privilege of organizing the Methodist Church of Japan on an autonomic basis; and in the spring of 1907 sent commissioners, invested with discretional power to organize a Methodist Church, in concurrence with the lay and clerical representatives of the Japanese churches. This body then contained 87 churches, 106 ordained ministries, and a membership of 10,738, which has since increased to 12,322.

A Japanese-Korean Bible Committee

AT the close of a four-day conference at Karuizawa, the leading summer resort in Japan, it was decided to appoint a Bible study committee for Japan, to cooperate with similar committees already at work in China and Korea. It was also decided to appoint a representative committee on the united exploitation of mission work in Japan. This committee will prepare picture post-cards, and a booklet at once, for wide use both in Japan and among the home churches. The picture post-cards will also be put on lantern slides for use at home.

Changes Seen in One Village

IN the village of Chang Mal, forty miles from Seoul, is a church of fifty new believers who are aggressively preaching Christ. Two years ago the heathen people of the town held a mass-meeting and decided that they did not want the Christians in their town; they bound themselves with an oath not to accept Christ themselves, and not to rest until the place was purged of the foreign religion. Some of the Christians were living in rented houses; they were thrown out. Some were renting fields; the fields were taken away. Some were merchants; no one would buy of them or sell to them. The heathen refused to allow the Christians to use the village wells. If a Christian met a neighbor, the neighbor would ignore him or swear at him; if a Christian woman appeared on the street she was insulted, yet not one has renounced his religion.

INDIA

The Paradoxes of India

"INDIA," says E. R. Carver, in *The Missionary Witness,* "is a land full of contradictions, and is hence a much misunderstood land.

"This is the land of blazing light, and yet, withal, the land of densest darkness. There is wonderful beauty with repulsive ugliness. A land of plenty, full of penury. Ultra-cleanliness and unmentionable filthiness. There is kindness to all creatures, combined with hardest cruelty. All life held sacred in a land of murders. A people of mild speech, given to violent language. Proud of learning, and sunken in ignorance. Seekers for merit, resigned to fate. Unbelieving, and full of credulity. Belief in one God, coexistent with the worship of 330,000,000 deities. Intensely religious, yet destitute of piety. Altogether, India is lost humanity gone to

seed; a diseased degenerate herb become a noxious weed. At least this is the condition of her society."

India Census Notes

THE population of India, according to the recent census, is now about 315,000,000. The returns as to religions are gradually being made known, and show features of great encouragement. In the Panjab as many as 200,000 have described themselves upon the Government register as Christians. The figures, as Canon Weitbrecht remarks, are "staggering," for, after making liberal deductions for the European and Eurasian population, including military, the Indian Christians of the Panjab today must number about 165,000, as against 37,000 ten years ago; that is to say, they have increased in the decade more than fourfold.

What Remains to be Done

THO Christianity is sufficiently rooted in India to count 3,000,000 of communicants in the various Christian churches, according to Sherwood Eddy, it must be borne in mind that this is only about one in a hundred of the population. Out of 100 natives 71 are Hindus, 21 are Mohammedans, 3 are Buddhists, and 1 is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land.

High-caste Hindus in Madras

REV. K. R. GOPALAH AIYAR writes: "The Brahman community in India, more than any other, has received benefits by the advent of the British. Nearly eighty-five per cent. of the university graduates, year after year, come from that class, and nearly the same percentage of the staff in any government office, or mercantile firm, are high-caste Brahmans. They are the hereditary priests, and are the custodians of the Hindu Vedas, or Scriptures. They alone are privileged to read the Vedas, which are written in the sacred Sanskrit language, have their tongues cut, so Manu, the great law-giver of the Hindus, decreed. Today converts from the Brahman caste are few and far between."

Henry Drummond Memorial

THE new buildings for the dispensary of the Henry Drummond Memorial Mission at Poona, India, [U. F. Church of Scotland] were solemnly dedicated to the service of the Master on August 5, 1911. The services were held in the new preaching hall, and were attended by about forty missionaries of the Church of Scotland, the C. M. S., and the U. F. Church. The new buildings have been put to use since the end of April, but the formal dedication had to be postponed till the rains. The hospital proper is slowly progressing, in-patients being accommodated at present in a galvanized iron open shed—not very attractive to Indians in a monsoon season with chilly rainy nights.

The Union Theological College of South India

THE first prospectus of the new United Theological College at Bangalore is a most interesting document. It recites how missionaries belonging to four different societies were called by Rev. J. Duthie, of Nagercoil, to Kodaikanal in June, 1906. At once a plan for a union college was drawn up and submitted to the representatives of the various missions in South India and Ceylon. In February, 1907, representatives of the U. F. Church, the American Arcot Mission, the A. B. C. F. M., the L. M. S., and the Wesleyan Missionary Society, met in Madras and the scheme was approved. The Home Boards were willing to cooperate, and the College Council held its first meeting at Bangalore, in March, 1910, at which it was resolved to open the college in July, 1910. Rev. J. Mathers was appointed principal, and the college was opened in due time. Out of the seventeen applicants for admission, only eight were permitted to enter, and the first year proved one of rich blessings

to professors and students. The college is organized under a council, which is made up of representatives from the various bodies contributing not less than Rs. 1,500 a year. The council has complete control of the finances of the college, determines the curriculum, and appoints professors and subordinate staff. The course of study in three years in length and includes New Testament Greek, Biblical Criticism and Exegesis, Church History, Apologetics, Christian Doctrine, Comparative Religion, Pastoral Theology, and some work in the Vernacular literature. Thus the college is able to train up high-grade Indian evangelists, pastors, and teachers, who will be able to lead the Christian Church in India.

A Strategic Gift

THERE came to the American Board rooms recently a small piece of paper that tells a big story. It was a check, from a donor whose name is withheld, for $30,000, to build and equip a science hall and certain accessories for the American College, Madura, South India. The real measure of this gift is not revealed in naming its amount, large as that is. The glad truth is that it will enable this institution at once to become a college of the first grade according to the Government's standard, the only college of this rank for the entire field of South India; and it makes certain that the best education available in that district will continue to be under Christian auspices.—*Missionary Herald.*

Church Union a Success

AT the recent third general assembly of the South India United Church the president said: "We have reached that stage in the history of the progress of the United Church that it is now no longer necessary to persuade Christian workers of the need or desirability of union. On the mission field, and notably in India, China, and Japan, federal union is being pushed forward with the goal of organic union (toward consummating which it was our great privilege here in South India to have taken the first step) being steadily kept in view. Tho the spectacle of a united Christendom is yet in the dim and distant future, the prospect of a United Church of India is looming large before our eyes and is gradually taking definite shape.

AFRICA

The Present Status of Christianity

PROGRESS of missionary work in Africa is shown by the fact that in the population, estimated at 175,000,000, there are about 2,470 Protestant missionaries, and 13,089 native assistants at work. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have 4,790 places of worship. There are about 200,000 pupils in about 4,800 schools. Nearly 100 hospitals minister to the sick and suffering, while 16 printing-presses are kept busy and the Bible is supplied in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony.

NORTH AFRICA

The Franco-German Agreement

THE Moroccan agreement between France and Germany forms another paragraph in the history of the African continent. Primarily France remains politically supreme in Morocco, while guaranteeing economic equality and freedom of commerce for all. Germany receives from France a large accession of territory on the frontier of the Cameroons, including access to the Kongo and its large tributary the Ubanghi River. France receives from Germany a small triangle of land affording her better access on the south to Lake Chad. France may now possess *via* Lake Chad political sway continuously from the French Kongo to Morocco and Algiers, an area probably as large as India and Burma, and possibly possessing potentialities as yet unheard of.

The Bible Entering Abyssinia

ABYSSINIA is one of those more or less closed countries where the printed Gospel can penetrate into wide regions which no foreign missionary is allowed to enter. A request has just reached the Bible House from the Rev. Andrew Svensson, of the Swedish Evangelical Mission, which has its headquarters at Eritrea. He writes from Zasega, acknowledging the receipt of two cases of Scriptures, which have reached him from the Bible Society's depôt at Alexandria, *viâ* Massowah. Mr. Svensson reports that certain of his society's native evangelists in the Galla country were accused for their preaching and taken about fifteen days' march from their home in Wallaga, up to Adis Abeba, the Abyssinian capital. In the end they were granted liberty to read and teach the Gospel "in harmony with the doctrine of the Apostles and Prophets," on condition that they did not attack the religious customs of the country.

WEST AFRICA

Moslems Petitioning for a School

THE Bishop of Sierra Leone writes about receiving an earnest request for a school, which reads as follows: "We, the undersigned, aborigines, Mohammedans, and Sierra Leoneans, at Kaballa, beg leave most respectfully to submit this petition for a resident schoolmaster and missionary for your favorable consideration. We would bring to your notice the disadvantages that our children and relatives are subjected to in not having a school here," etc. They go on to remind us that this is the second time that such a petition has been sent, and plead with us to consider it fairly this time. It is signed by twelve names, seven of the signatures being in Arabic.

At the End of a Half-Century

THE *Kolonialen Rundschau* publishes an account of the fiftieth anniversary of the North German Mission in Togo, a German colony on the west coast. This mission was for many years fruitless and afflicted. Fifty-four missionaries passed to premature graves, and 40 more returned, broken in health. At the end of four decades there were but 556 converts and 214 in the schools. In the following ten years, however, came the turn of the tide. At present 8,274 Christians are ministered to from 8 centers and 153 outstations. More than 6,000 children attend the 164 schools. At the jubilee festival in Bremen, besides the 250,000 marks which were given by German friends as a special thank-offering, 12,000 marks were handed in by Pastor Aku of Lome.

In Straits for Toilers at Luebo

A LETTER from Rev. W. M. Morrison reads as follows: "We are in great straits here. The work is losing ground now. We can't, with our present force, hold it together. And this, added to the fact that Martin must leave in a few days for the home land, also Mr. and Mrs. Rochester. If substantial reenforcements do not come this fall—not just one or two—then I can not see, from a human standpoint, what is to become of this work. Within three weeks we shall have only 11 missionaries, all told, left on the field, and yet this field reports an amazingly large percentage of the total number of converts in all our mission fields."

A Congregation Numbering Thousands

THE largest Presbyterian congregation in the world [Elat, West Africa], has connected with the American mission. There are 6,000 members and catechumens connected with it, and the huge church holds 5,000 people.

Conditions in the Kongo Mission

THE missionaries of the Presbyterian Church, South, in the Kongo, are somewhat anxious because the committee of the church feels unable to send out new missionaries until the large debt now hanging over the mis-

sion has been paid. There seems to be a most critical time in the Kongo. New European trading companies are coming in with the consequent evil moral influences, and many changes are going on. The country is being rapidly flooded with Belgian Catholic priests, tho the people at heart do not want them and prefer Protestant missionaries and the Protestant faith. With the exception of a very small English mission, there is no Protestant work within 300 miles in any direction from the Presbyterian. Yet the stations of the Presbyterian Mission are not sufficiently supplied with workers, and they are without a physician since last spring, the nearest physician being 900 miles distant. The mission shows a native membership of upward of 8,000, a Sunday-school attendance of over 8,000, and a day-school attendance of over 9,000.

SOUTH AFRICA

Failure to Secure Church Union

REV. DAVID RUSSELL, of Johannesburg, in America six months as member of one of the Men and Religion Forward Movement teams, reports that American Methodists and Congregationalists, Scotch Presbyterians, and Baptists of South Africa tried to effect organic union in vain. Both Methodists and Presbyterians bolted, and so while here the evangelist, famous throughout South Africa as a missioner, will study the Federal Council of Churches, to see if it may be the federated plan South Africa bodies stand in need of.

A Revival of Heathenism

THE annual report of the Paris Missionary Society calls attention to a strong revival of heathenism among the Barotsi, a tribe in Rhodesia, north of the Zambesi. One of its most peculiar signs is the great increase of suicides. The missionaries declare that they are glad of the enemy once more coming into the open, because they can thus easier fight him. They also think that it will be helpful to native Christians among the Barotsi, who have been rather dependent upon the French missionaries, by testing their spiritual strength and faith.

From the Kongo the missionaries of the Regions Beyond Missionary Union report that the dancing craze, which is nothing but a revival of heathenism, has recently swept the district of Bosanla like a prairie fire and destroyed the new desire in the heart of many an inquiring lad. Together with the dancing goes almost always the gambling.

Rejoicings in Natal

THE most notable event in South African mission life during the past year has been the celebration of the 75th anniversary of the coming of the Gospel to the Zulus. A jubilee convocation of twelve days' duration was held in Durban, Natal. There were united native Christian conventions for the deepening of the spiritual life; also exhibitions of the products of industrial education; harness-making, shoe-making, carpentry, tailoring, pottery, and the fabrication of an admirable rustic furniture from "monkey rope." Sixty thousand black church-members, representing a Christian community of fully 200,000, presented an address to the governor-general.

A Heathen Revival, Madagascar

IN the latest report of the London Missionary Society, some particulars are given of the heathen revival of 1909-10, in the Betsileo province of Madagascar. This was an epidemic known as the "dancing mania." Drink, immorality, superstition, witchcraft, and imitative hysteria each had its part in the movement. "Under its influence many persons of all ages danced around their ancestral tombs, wandered about the moors with eyes holden as in sleep, lay down in streams or in rivers, climbed up seemingly inaccessible heights, crawled along housetops, and otherwise conducted themselves in demented ways of extreme folly and audacity. Many lost their lives by these things.

AMERICA

Federal Council of the Churches of Christ in America

AMONG the immediate and recent activities of the Council the most noteworthy is the Commission on the Church and Social Service. It has permanently organized its work and opened its offices in association with those of the Federal Council. Several interdenominational conferences have been held under its auspices, and it was instrumental in making Labor Sunday widely observed. Of other committees we mention those on home missions, on temperance, and on family life. Into the hands of the latter has been placed the important work of the Inter-Church Conference on Marriage and Divorce. A provisional commission on peace and arbitration has also been appointed, and it is stated that a campaign is now under way for the support of the pending arbitration treaties.

The work of the council is large and important.

What the Every-member Canvass Did

IN 1906 to foreign missions in $432; in 1910 an increase to $4,306: This is the remarkable record of Memorial Church, South, Lynchburg, Va.:

1906	$432.50
1907	1,145.00
1908	1,868.88
1909	3,500.00
1910	4,306.00

This year they had a more thorough and efficient organization, and more people contributed than ever before. They finished up the work this year in about ten days. The other interests of the church, both financial and spiritual, show great advance. Even the pastor's salary was voluntarily increased.

The Big Brothers' Movement

THE Big Brothers' Movement, in the United States, exists to benefit juvenile offenders. Last year some 2,195 boys, nearly all of whom had appeared in the Children's Court, came under the influence of the Big Brothers in New York City, and of this number only 90, or less than 4 per cent., had again got into trouble so as to be brought a second time before the court. Of the total number, 1,208 boys were cared for by members of the Movement in 1910; 840 more were boys who were arraigned in the Children's Court last year on various charges; 147 were turned over to the Big Brothers by institutions, and 1,202 applied at the office of the movement for advice or to seek employment.

The World in Cincinnati

A GREAT missionary exposition is to be held in Cincinnati from March 9 to April 6. Rev. A. M. Gardiner, who managed similar expositions in London and in Boston (April 24-May 20, 1911) with striking success, is secretary of "The World in Cincinnati," and the pastors and Christian leaders of Cincinnati and neighborhood, are greatly interested in the extensive preparations which are being made. An army of at least five thousand stewards, men and women, young and old, will be required as the staff of the exposition to manage the visitors, to explain the exhibits, and to act as general interpreters and guides. A Pageant of Darkness and Light, like those in London and Boston, will be reproduced every afternoon and evening.

An Unpleasant Revenue Report

THE report of the Commissioner of Internal Revenue for 1911 is a document not at all encouraging to those who hope for the deliverance of our nation from its slavery to drink and drugs. The past year has brought the largest production of distilled spirits ever known in the history of the United States. The decline in manufacture and use of a few years ago, which seemed so encouraging to many, has now been wiped out, and former high records have been exceeded by seven million gallons. One hundred and seventy-

five million gallons of whisky and like liquors were distilled within the limits of the United States from July 1, 1910, to June 30, 1911, nineteen millions more than in 1910, seven millions more than in 1907. The production of beer and ale increased similarly. Two thousand million gallons of all kinds of liquor were withdrawn from the government warehouses for consumption, which means that 22.29 gallons per capita were sold and drunk. In 1907 the per capita was 22.28, and 1907 was the year of the previous record.

The commissioner reports also that opium-smoking is on the increase, and that opium dens are multiplying. He also complains of the tremendous violation of the oleomargarine law. The whole report may well be styled an unpleasant document.

A Shameful Case of Disunity

THE *American Missionary* gives this as a well-authenticated fact: The churches in the town of X, with the roughly estimated membership of each, are as follows:

	About
Methodist Episcopal	400
Presbyterian	300
Baptist	200
Congregational	200
Disciple	150
Episcopal	50
Roman Catholic	30
Nazarene	50
Free Methodist	50
Seventh-day Adventist	20
Christian Scientist (First)	30
Christian Scientist (2nd)	10
Spiritualist	25
Progressive Dunkard	30
Other Dunkard, or Brethren	20
Millennial Dawn	10
Total	1,575

New President of the American Bible Society

MR. JAMES WOOD has been elected president of the American Bible Society, of which he has been a manager since 1896, and a vice-president since 1903. At the present time he is chairman of the important Committee on Auxiliaries.

Mr. Wood was born in New York in 1839, and is chairman of "The Five Years' Meeting of the Religious Society of Friends in America," which represents all the orthodox Quakers in the United States and Canada, excepting those in Philadelphia. Prominent in reform work, as in religious work, having extensively traveled, and being well acquainted with the work of missions in foreign lands, Mr. Wood is well suited for the responsible office to which he has been chosen.

Dr. Barbour Resigns

AT the quarterly meeting of the Board of Managers of the American Baptist Foreign Missionary Society, the resignation of its foreign secretary, Rev. Thomas S. Barbour, D.D., was reluctantly accepted. It will take effect not later than May 1, 1912, at which time Dr. Barbour will have rounded out thirteen years of efficient and effective service with the great Baptist Society. His failing health makes it imperative that he should lay down the full and arduous duties of his responsible office. His retirement means a severe loss to the cause of missions.

A Deplorable Situation

THE regular meeting of the executive committee of the Board of Missions of the Protestant Episcopal Church in the United States was held on November 14.

It then found the financial situation far from reassuring. The offerings from congregations during September and October were $10,000 less than the amount received during the same months in 1910. The receipts for the two months were only $52,000, but the disbursements to meet the board's appropriations totaled $226,000. Already $260,000 of the reserve deposits have been called upon to meet obligations, including the deficit of $172,000 carried over

from last year, and the committee was obliged to authorize further drafts against them in case of need before the next meeting. Never before in the history of the board have these deposits been so largely drawn upon so early in the year, and the treasurer is a little uneasy with reference to January and February payments. May the Lord open the hearts and treasuries of the friends of this extensive and blest work.

For Moslem Missions

A LARGE and distinguished company of guests gathered at the home of Mr. and Mrs. Eben E. Olcott, of New York, recently, in the interest of work among the Mohammedans, and especially in reference to the work of the "Nile Press," which has been established at Cairo for the purpose of providing a suitable literature for use throughout the Moslem world. Several strong addresses were made. Dr. Charles R. Watson, secretary of the Foreign Mission Board of the United Presbyterian Church, described the opportunities now presented in the Turkish dominions and the special benefit of the wide distribution of Christian literature. Mrs. S. M. Zwemer, who has recently returned to this country to care for her children, gave many instances of the good wrought by the distribution of tracts and books already issued by the Nile Press. And Dr. Robert E. Speer gave a masterly generalization of the conditions among Moslems and their claims upon Christians.

Prominent Japanese Pastor in New York

REV. M. UEMURA, pastor of the Fugimicho Church, Tokyo, Japan, reached New York in the beginning of December. He is one of Japan's most learned men and a strong pillar in the Japanese Church of Christ. Thirty years ago he was installed pastor of his congregation, and in celebration of the anniversary his people presented him with a large purse to cover the expense of a trip to Palestine and with a vacation long enough to enable him to make the trip. Thus these Japanese Christians showed their affection and appreciation, and also their progressiveness. After a brief visit in New York, Mr. Uemura sailed for Palestine on December 16.

A Japanese Editor in America

MR. MASAHISA DEMURA, who has been for a few weeks on a mission of evangelism to his countrymen on the Pacific Coast, is one of the most distinguished products of Presbyterian missions in Japan. Leaving a position as professor in Meiji Gakuin to establish a theological school in Tokyo, he at the same time established *The Gospel News,* a most virile and ably edited Christian weekly journal, which has an immense influence in shaping the church. Dr. Demura has been moderator of the national synod, and for years was chairman of the board of home missions in the Church of Christ in Japan; while at the same time ministering to a large church in the imperial capital, with an audience composed very largely of business and professional men. Such men as Dr. Demura are the hope of the self-supporting, self-propagating church not only in Japan, but in all our mission fields.—*The Continent.*

The Gospel in Guatemala

DR. STANLEY WHITE, of the Presbyterian Board of Foreign Missions, visited Guatemala during his recent trip to Central America, and says that education and religious liberty have made much progress since the Roman Catholic Church has been dethroned as an ecclesiastical power. The old monasteries and convents, which were confiscated by the Government, have been turned into public schools and modernized, so far as possible. Education has been made compulsory, and the teaching of English for at least two years is now required in the schools. Military, athletic, and industrial institutions for students have been established, but alas! the whole work of education is

somewhat hampered by the lack of well-equipped teachers.

However, there is danger at the present time in Guatemala, because the people have lost faith in the ecclesiastical organization which in the past has been dominant. The Roman Catholic churches are often sadly out of repair and grossly neglected. Purity of life and conduct are not much coupled with religion. There is therefore special need for positive preaching of the Gospel in Guatemala at present. The Presbyterian mission consists of two stations, Guatemala City and Quezaltenango. There are five missionaries on the field, and two under appointment. Three native workers have charge of five or six outstations. A paper, published in Spanish, is widely distributed and exerts a strong evangelistic influence. Yet there is much room for more work.

A Christianized Indian Tribe

THE Haida live upon the Queen Charlotte Islands, south of Alaska. Once the tribe was more feared than almost any other Indian tribe of the north, and whenever its war-canoes were reported to have started from the islands, the Indians living near the coast of the continent fled into the forests. To-day the power of the Gospel has wonderfully changed these wild warriors. The missionaries settled among them, and after many years of faithful labors the whole tribe has been Christianized. In Masset, where the Haida chiefly live, the church services are well attended, and men and women pay fine attention to the sermon, and to the singing of the trained choir, composed of members of their own tribe, and accompanied by a talented Haida organist. Fifty years ago these people hated the Indian tribes upon the Continent. Now the Gospel has taught them to love their enemies, and when the mission buildings in Aiyansk, upon the Continent, were consumed by fire, a short time ago, Christian Haida women, tho very poor, contributed twenty dollars toward their rebuilding.

Conditions in Panama Canal Zone

ENCOURAGING word regarding religious conditions among the American white population comes from the Panama Canal Zone. At every important town on the route there is a well-established Y. M. C. A. The buildings are large and equipped with offices, reading-rooms, auditorium, amusement and exercise rooms, and baths. Chapels are also erected and equipped for religious worship all along the line, religious services being conducted regularly by the chaplains of the commission. There are union services for all Protestants, which are quite well attended. Four of the chaplains are Roman Catholic priests and look after their members. There are Protestant Sunday-schools in every village, and in some of these all the school children are members. Recently a Sunday-school convention was held. Every school in the zone was represented, and the Governor of the zone and the judge of the Supreme Court made evangelical and strong addresses.

The Gospel in the Basin of the Amazon

THE basin of the Amazon is little known, tho it occupies two-fifths of South America, and tho the waterways of the Amazon, and its tributaries amount to 31,000 miles. At one place the river is fully 25 miles wide.

Some months ago the agent of the British and Foreign Bible Society at Buenos Ayres started to reach the town of Manaos, which is situated about a thousand miles up the Amazon River, and is the capital and center of the large state of Amazonas. While the town is in many ways a modern town, lighted with electricity, and provided with good electric street-car service, it is not well drained, and the sanitary conditions are bad. No earnest efforts are made to destroy the mosquitos which carry disease, especially yellow fever, because, as one of the officials said recently, "Yellow fever does not trouble us, and if foreigners can not live here, let them die.

Why go to any expense?" There are several Protestant clergymen in the city. Of these the Presbyterian minister has been trying to circulate the Scriptures among the inhabitants, who are almost unacquainted with their contents. He made arrangements with the representative of the British and Foreign Bible Society to keep a stock of Bibles and Testaments in his house, until a colporteur can be sent to reside there. Thus the Word of God is entering these almost forgotten regions.

The Evangelical Union of South America

THE Evangelical Union of South America has been organized in London. It is a new society in name and administration only, but not in personnel, and it expects to consolidate the South American Evangelical Mission, and the South American interests of the regions beyond missionary union. The latter has been carrying on work in Peru and Argentine, the former in Brazil and Argentine. Thus the consolidation will give the new union a total staff of 43 foreign workers. Among those who are named as promoters of the Evangelical Union of South America, we observe Revs. Campbell Morgan and J. Stuart Holden of London, Dr. J. H. Jowett of New York, Dr. Len Broughton of Atlanta, Ga., and Rev. George Smith of Toronto. The London headquarters are at 8 and 9 Essex Street, Strand, W. C., England.

EUROPE—GREAT BRITAIN

A Bishop on Christian Unity

THE Bishop of Hereford, who has already done much for Christian Union, in his address to the Hereford Diocesan Conference, boldly affirmed that the wise policy of churchmen toward their nonconformist neighbors is "to revert to the pre-Tractarian relationship of our Church with other Protestant bodies." His conviction is that nonconformists should be treated as Christian brethren, even by welcoming them to share in the Holy Communion.

Temperance in the British Army

IT is an interesting story told by the Rev. Joseph H. Bateson, chaplain in the British army in India. In 1888, he says, "this army was described as a 'national school for intemperance'; but under Lord Roberts's leadership it became known as a national school for temperance. Out of 64,000 men wearing the king's uniform in India we now have 31,000 total abstainers. Lord Roberts brought this about by making the temperance room of the barracks more attractive than the canteen. And when he did that the backbone of the canteen was broken."

THE CONTINENT

England to Evangelize France?

CONSIDERABLE interest and enthusiasm are being stirred up in England over plans to seriously undertake the evangelization of France. Within the borders of our sister republic there are some 40,000,000. Of this number, Pastor Hocart has recently said no more than 4,000,000 can be regarded as real members of the Roman Catholic Church. There are about 600,000 Protestants in the country. It will be seen, therefore, what great need there is for some definite advance if France is to become in any sense a Christian country. This work is being done in some measby the McAll Mission, but these agencies are not equal to the needs of the work.

The German Emperor on Alcohol

THIS potentate has recently said over his signature: "I know very well that the pleasure of drinking is an old heritage of the Germans. However, we must henceforth, in every connection through self-discipline, free ourselves from this evil. I can assure you that I, in my twenty-two-year reign, have made the observation that the greater number of criminal cases submitted to me for adjudication, up to nine-tenths, are traceable to the consequences of alcohol."

Women's Work for Women

TWENTY thousand Christian women are organized in Germany into women's aid leagues. Annually 2,000,000 marks ($500,000) are raised for their work, which consists in voluntary nursing, helping neighbors in emergencies at time of death or of birth, cooperating in church work, in Sunday-school instruction, and in a great variety of charitable and religious effort. Nearly 700 women have taken the twelve weeks' course of training for voluntary relief helpers.

Work for Women Students

THE foyers, or centers for women students, in European universities are developing steadily. Paris has one such for French girls at the Sorbonne, and the British and American Student Hostel in the same city touches the life of more than 2,000 young women. Another has been started in the University of Sophia (Bulgaria) as a result of the recent Constantinople Student Congress. There is also a Christian Association Center for women in the University of Naples and a foyer for Russian women students in St. Petersburg.

Mission Study Urged

IN accordance with the recommendation of the International Mission Study Conference held at Lunteren, Holland, in September, 1911 (see MISSIONARY REVIEW, 1911, p. 943), the executive committee of the German Evangelical Missions decided at its meeting of October 19 to emphasize the missionary instruction of the youth to a larger extent than before, and a committee for the furtherance of the study of missions among the youth has been founded. It shall be its duty to provide suitable literature for missionary study classes and hours, and the well-known Dr. Julius Richter has been given the responsible task of organizing the committee and setting its members to work.

At about the same time when this committee was founded, a missionary study course for teachers having an academical education was held in Berlin in the hall of the Berlin Missionary Society. It was held under the joint auspices of the German Laymen's Missionary Movement, the Berlin and the Gossner Missionary Society, and the Northeast German Missionary Conference. Among the speakers and lecturers were some of the leading missionary writers and workers of Germany, and all the fields of German missionary activity were discust. It is expected, and rightly, that the teachers, thus instructed and interested in the cause of missions, will exert much favorable influence upon the youth under their instruction.

The Los von Rome Movement

"ACCORDING to the official figures submitted to two denominations, the number of conversions to Protestantism in Austria numbered last year 5,190, or 813 more than in the previous year. The total number of conversions registered during the thirteen years of the movement is 60,744. Most of the conversions have taken place in lower Austria, whose capital, Vienna, now numbers 76,721 Protestants; in Styria, where, thirteen years ago, only nine Protestant pastors were at work, and where now 31 are in full employment, and in the German areas of Bohemia. During the past year 2,009 men, 1,901 women and 785 children were registered as having sundered their connection with Rome."—*London Christian World.*

Rome and Mixed Marriages

A ROMAN Catholic paper of New York City, says that the fight of the Roman Catholic Church against mixed marriages of Roman Catholics and Protestants is a fight for her life. Statistics in Holland show that out of 3,320 children who had a Protestant mother and a Catholic father, 1,747 became Protestants, 1,312 Catholics, and 376 had no religion; out of 3,455 children who had a Catholic mother and a Protestant father, 1,242 became Protestants,

1,851 Catholics, and 362 had no religion; but of 61,047 children whose parents were both Catholics, 61,017 remained in the faith of their parents, and only thirty lapsed!

ISLANDS

Progress Among the Bataks in Sumatra

DIRECTOR SPIEKER, of the Rhenish Missionary Society, is inspecting the work of that society in the Dutch East Indies. His reports are full of encouragement, especially so far as they refer to the work among the heathen Bataks in Sumatra. Wherever he went upon his tour, thousands of heathen and Christian natives came to greet him. The churches were crowded to the uttermost and thousands had often to sit outside, being unable to gain admittance. One day Mr. Spieker held a service upon the mountains near Silindung, and when he looked down the mountain side it was black with men and women. At missionary gatherings the delivery of the free-will offerings often took hours.

Gospel Gains Among Cannibals

LETTERS from Bishop Cecil Wilson appear in the *Southern Cross Log* for October. Writing from Santa Cruz on June 16, he says he had consecrated a church at Nukapu, the island where Bishop Patteson was murdered, on the day before, a few months less than forty years since the murder. All the islanders now are either Christians, catechumens or hearers. The sister of the bishop's murderer has lately been baptized. Bishop Wilson sends a melancholy report of the state of things in New Hebrides: "The French are kidnapping, selling grog without restraint from the comissioner, and the British traders are in some cases doing the same. There is no justice to the natives at the hands of the French authorities. The natives are at the mercy of the worst kind of white scoundrels. These latter are everywhere, and if not setting grog and kidnapping they are trying to buy girls for prostitution."—*C. M. S. Review.*

The Rhenish Society in the Dutch East Indies

TWO fields where missionaries of the Rhenish Missionary Society are laboring can celebrate jubilees this year. The work among the Bataks upon Sumatra can celebrate its fiftieth, and the work upon Borneo its seventy-fifth anniversary. The work upon Sumatra is the child of that upon Borneo, for it was started by the Rhenish missionaries who were forced to flee from the fury of the rebellious Dajaks in 1859, and selected Sumatra as their new place of labor, in 1861. But the child is far stronger than the parent to-day, for Sumatra contains to-day more than 100,000 native Christians, while Borneo has only a few more than 3,000. Sumatra is to-day the place for conversions en masse, while Borneo has but few individual conversions annually. In Sumatra a Christian church of Bataks is in the process of formation, but in Borneo individual native Christians and small congregations continue to have a hard struggle. But the work in Borneo is far more difficult, humanly speaking, than that in Sumatra. Borneo is an island with a small population scattered over a wide territory, and this population is mixed with, yea overrun, by a far larger number of Mohammedan Malays. The heathenism of Borneo is very immoral and most enervating. Large districts are entirely under the power of Islam and closed to every Christian effort. And the Dajaks prefer to run about in the forests, so that it is most difficult to reach them or to get the children into the missionary schools. Thus, when we consider the tremendous difficulties of the work in Borneo, we must confess that three thousand converts in seventy-five years is much blest fruit of earnest labor in a difficult field.

News from the New Hebrides

THE past year has seen another hospital added to the kindred institutions in the New Hebrides in the shape of the "John G. Paton Memorial Hospital," at Port Vila. The work was commenced in June, 1910, and so pushed on in spite of the difficulties, and the scarcity of native labor, that it was opened in January, 1911. It occupies a healthy site on Iririki, an island in the harbor of Port Vila, and has accommodations for ten European and twenty native patients. Thus a worthy memorial of John G. Paton stands in the capital of the New Hebrides in commemoration of his work in these islands. The number of in-patients treated in the hospital in 1911 has been 114 (16 Europeans), while the outdoor patients numbered 912. The Margaret Whitecross Paton Memorial Church at Vila says in its annual report that its services on Sunday morning, which are intended primarily for the Europeans resident in Vila, have been well attended, and that the different departments of work among the natives have been successfully carried on.

The services for natives which used to be held on the plantations had to be suspended, however, because a number of planters objected to religious services being held among their indentured labor? Thus the necessity of a house built beside the church is becoming apparent. An efficient native teacher could live in it, take care of church and grounds, and have more frequent services and classes for natives in the church.

OBITUARY NOTES

Dr. John T. Gracey

AFTER a lingering illness of seven years, Rev. John Talbot Gracey, D.D., president of the International Missionary Union, died at his home in Clifton Springs, N. Y., on Friday, January 5, 1812, at the ripe age of eighty years. Dr. Gracey has been an associate editor of this REVIEW for the past twenty-one years, and has proved a devoted and valued helper in many lines of missionary work. He was born in Philadelphia in 1831, and went to India in 1861, where he labored as a missionary of the Methodist Episcopal Church for seven years. A full sketch of his life will appear in a subsequent number of the REVIEW. Dr. Gracey leaves two daughters and a son, with a host of friends to rise up and call him blest. The funeral services were conducted at Clifton Springs, N. Y., on January 7th, and the body was laid away in the cemetery there beside that of his beloved wife.

George B. Smyth of China

REV. GEORGE B. SMYTH, D.D., missionary of the Methodist Episcopal Church in Fuchau, China, from 1882 to 1899, and Field Secretary 1900, to 1910, first of the Missionary Society, and then of the Board of Foreign Missions, died in Berkeley, California, Thursday, December 14th. He rendered valuable service as President of the Anglo-Chinese College at Fuchau, and later as Field Secretary of the Methodist Episcopal Missionary Society.

Dr. Elmore Harris, of Toronto

WORD has just reached us of the death of Rev. Elmore Harris, D.D., of smallpox, at Delhi, India, Monday, December 18, 1911. Accompanied by his second wife, a bride of a few months, and his youngest son, Erdman, Dr. Harris was making a tour of the mission fields.

Dr. Harris was a man of wealth, which he used liberally for the spread of the Gospel, supporting several foreign missionaries and making large gifts to other causes. After a successful career as pastor at St. Thomas and Toronto, he founded the Toronto Bible Training School, of which he was president. Dr. Harris's death caused a great sense of loss to Christians of all denominations.

BOOKS ON MISSIONS AND MISSION LANDS

Half a Century in China. By the Venerable Arthur E. Moule, B.D. Illustrations and map. 8vo, 343 pp. 7s. 6d. Hodder & Stoughton, London, Toronto, New York, 1911.

Archdeacon Moule has been fifty years in China as a missionary of the Church Missionary Society. He is a careful observer, and a thoughtful writer, and gives, as a result of his experience and study, a pen picture of many incidents in his life, and makes a strong appeal for the preservation of all that is good and true in Chinese character, customs and history. He advocates the union and unity of Christendom.

Archdeacon Moule describes graphically the changes seen in China in half a century, tells the dramatic story of the Tai Ping rebellion, and its consequences; narrates many interesting stories, legends and facts about the Chinese, tells of the cities in which he has lived and where he has visited, gives a forceful chapter on the missionary and his message in China, and another on the influence of modern education and literature.

In his "Retrospect and Prospect," Archdeacon Moule calls attention to the fact that this ancient country and people have few monuments and buildings of the past. Many of the ancient records have only a limited historic value. The country and people have, however, been remarkably stable for centuries, and this in itself is a sign of strength and an asset of value. Archdeacon Moule wrote before the present rebellion, but had discerned many symptoms of decay that he believed indicates the coming dissolution or transformation. He does not believe that a representative government will remedy the political weakness and corruption. Reform, however, has long been needed, and must come. The greatest need, however, is Christian education, with a strong sense of responsibility to God, and a vision of eternal things.

A Glimpse of the Heart of China. By Edward C. Perkins, M.D. Illustrated. 12mo, 95 pp. 60 cents, *net*. Fleming H. Revell Co., 1911.

Some "glimpses" are worth while, and this is one of them. It gives a picture of the self-sacrificing work of a Christian Chinese woman doctor, Mary Stone, of Kiukiang, a city near Hankow. Dr. Stone has a hospital and dispensary, with twenty Chinese nurses trained by herself. This story gives a true picture of some things that Christianity is doing for China and the Chinese through those who have been converted and trained by Christian teachers.

The International Review of Missions. Edited by J. H. Oldham. $2.00 a year. Published quarterly. 75 cents a number. 100 Princess St., Edinburgh, and 156 Fifth Ave., New York, 1912.

The first number of the quarterly issued under the auspices of the Continuation Committee of the Edinburgh Conference has been eagerly awaited. It is a solid and valuable review, well planned to meet the need of a scientific missionary magazine for students and experts. Most of the articles are too long and too technical for the general reader, or even for pastors and laymen, but the articles are by the best missionary experts, and deal with topics of importance and timely interest. In this first number Dr. John R. Mott writes of "The Continuation Committee" and its work. Dr. Johannes Warneck contributes the first paper on "The Growth of the Church in the Mission Field—1. Among the Bataks." The Hon. James Bryce gives his "Impressions of a Traveler Among Non-Christian Races," and President Harada, of the Doshisha, describes "The Present Position of Christianity in Japan." The notes on recent peri-

odicals describes some current papers, and the bibliography of recent books is especially full—including Continental publications.

We have at last a quarterly for which many have been wishing—one devoted entirely to the deeper study of missionary problems and progress. It seems almost too much to hope that it will become self-supporting, but it is worthy of life and we would like to see it combined with *The East and the West* of the S. P. G., since the character and aim of the two quarterlies are very similar. Mr. Oldham, the editor, shows fine Christian spirit, and a comprehensive grasp of missionary ideals in his copious editorial notes.

The Changing Chinese. By Edward Alsworth Ross. Illustrated. 8vo, 356 pp. $2.40, *net*. The Century Co., New York, 1911.

This interesting and illuminating volume is not by a missionary, or a resident of China, but by a student who came in contact with the Chinese chiefly during seven years as professor at Leland Stanford University in California. Professor Ross writes as a sociologist, who seeks to interpret the social and political phases of Chinese character and life. The author traces the backwardness of China, not to political, educational, commercial, or religious causes, but to social customs and traits. He believes that the Chinese are different from Occidentals, not so much because of race as from environment and habit. The solidarity of the Chinese family, he believes, to be a cause of weakness, not of strength, and is strongly opposed to an open door to Chinese labor in California, because of the readiness of Chinese coolies to live without regard to morals or hygiene.

The book offers fresh and valuable material for study. Everything in it is related to the Chinese themselves. The chapter on Christianity in China gives a ringing testimony to the transforming power of Christ when His gospel is truly preached and exemplified, so that the Chinese grasp its content with more than surface knowledge. Dr. Ross acknowledges that missionaries make mistakes, but he also sees that they have problems, and that they have been used to work miracles in changing Chinese thought and customs. He sees in the present thirst for Western knowledge a golden opportunity for missionary schools and colleges.

The volume is well written, attractively published and copiously illustrated. It will present a valuable side light for any study of China and the Chinese.

Across China on Foot. By Edwin J. Dingle. Illustrated. 8vo, 446 pp. $3.50, *net*. Henry Holt & Co., New York, 1911.

Mr. Dingle is a young journalist, who made the 1,500-mile journey across China from Shanghai to the Burman frontier in 1909-10. He studied the people and the reform movement, so that his account is of especial interest at this time. Personal adventures and observations are well told in good journalistic style. While Mr. Dingle speaks more of the social and political reform movements than of religion and missionaries, he speaks well of the latter, and distinguishes between the work of Roman Catholic and Protestants. He predicts the time when there "shall be proclaimed in China a Christianity pure and simple, freed from all entangling alliances, a Christianity which shall not have been eclipsed in any age of the world's history."

Calvin Wilson Mateer. By Daniel W. Fisher. 12mo. Illustrated. 342 pp. $1.50, *net*. The Westminster Press, Philadelphia, 1911.

This volume has already had an extensive notice in our November number. It is a simple, straightforward account of a veteran Presbyterian missionary who labored for forty-five years in Shantung, China. Dr. Mateer was a strong, steady, constructive worker, who taught, translated, preached, and in many other ways served the Chinese. The story of his life is interesting and stimulating.

HUDSON TAYLOR'S CHOICE SAYINGS. Compiled from his writings and addresses by D. E. Hoste. China Inland Mission, 1911.

Hudson Taylor was one of the great men of his day—great in his grasp of God's truth, and in his faith and fellowship with God. He had sagacity and insight, determination and direction. His choice sayings contain a wealth of wisdom on practical matters of faith and conduct in spiritual things that are of unique value to Christians of all creeds. These "Choice Sayings" are topically arranged and are worthy of transmuting into life.

ISLAM AND MISSIONS. Edited by E. M. Wherry, S. M. Zwemer and C. G. Mylrea. Illustrated. 8vo, 298 pp. $1,50, *net*, Fleming H. Revell Co., 1911.

The Lucknow Conference was the second of missionaries to Moslems and marked another important milestone in the progress of winning the Mohammedan world. This volume contains the papers read at this conference in January, 1911, and they are important contributions by able men. Dr. Zwemer gives an introductory survey of the Moslem world, Dr. W. S. Nelson writes on Syria, Rev. F. Würz, Prof. Meinhoff, and Canon Sell on Africa, Prof. Crawford and Mr. Trowbridge on Turkey, Dr. Young on Arabia, Rev. L. F. Esselstyn on Persia, Dr. W. A. Wilson, Canon Weitbrecht and Rev. John Tackle on India, F. H. Rhodes on China, Rev. G. Simon and N. Adriani on Malaysia, and Col. Wingate on Central Asia, Islam under pagan rule is described by Dr. Watson, and under Christian rule by Rev. W. H. T. Gairdner.

Almost every paper shows a clear, comprehensive grasp of the subject, so that the series of addresses presents a panorama of the present condition of Islam and the progress of missions among Moslems throughout the world.

Dr. Zwemer shows in his opening survey that Islam is not dead but that when Islam reforms it ceases to be the religion of the prophet. There are signs of the breaking down of the wall of Moslem antagonism to Christianity, many are deserting Mohammed for Christ, and the Church at home is praying and working for the Moslem world as never before. In the missionary study classes in America alone over 5,000 text-books, "The Moslem World," are being studied. Dr. Zwemer concludes his able paper by saying: "As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in our great problem.

Morocco is typical of the degradation of Islam;
Persia of its disintegration;
Arabia of its stagnation;
Egypt of its attempted reformation.
China shows the neglect of Islam.
Java gives an instance of the conversion,
India presents the opportunity,
Central Africa the peril of Islam.

"The supreme need of the Moslem world is Jesus Christ. . . . We can do nothing of ourselves; our sufficiency is of God."

IN THE SHADOW OF THE DRUM TOWER. By Laura Delany Garst. Illustrated. 12mo, 136 pp. 50c. Foreign Christian Missionary Society, Cincinnati, 1911.

The Drum Tower is in Nanking, China, a place where mothers brought their children to die. The story tells of one child who was rescued with his mother, and became strong and well in the hospital at Nanking. The main story relates to the work of Dr. and Mrs. Macklin, devoted lovers and earnest, faithful, self-denying workers in the Master's vineyard. This is a book that presents missionary work in the truest and best light.

A MESSAGE FROM BATANG. By Z. S. Loftis, M.D. Illustrated. 12mo, 160 pp. 75 cents. Fleming H. Revell Co., New York, 1911.

Dr. Loftis, who wrote this diary, was a missionary of the Foreign Christian Missionary Society to Tibetans. He journeyed across China and into Tibet, visited the great Litang Monastery, and practised his medical art to relieve the Tibetans of sick-

ness, idolatry, ignorance, and superstition. He died of typhus and smallpox, after a brief ministry, in the midst of his work of less than a year. The diary tells of many unique experiences of travel, strange sights, doctoring the Chinese and Tibetans, and preaching tours. It gives an inside view of many scenes in China to which only a doctor would be admitted.

A Pathfinder in South Central Africa. By Rev. Wm. Chapman. Illustrated. 12mo, 385 pp. 4s. W. A. Hammond, London, 1911.

The Primitive Methodist Church has a mission at Bula-Bologna in South Central Africa, and it is of this work that Mr. Chapman writes. His experience covers some 12 years, and in plain, simple fashion he tells of his life and work, his adventures and convictions. The narrative is over full of unimportant details, and its story is of more interest to those who support this particular mission than to the general reader. It gives, however, a good picture of pioneer work in a far-away African mission station—a work full of trial and difficulty, but fruitful.

The Happiest Girl in Korea. By Minerva Z. Guthapiel. Illustrated. 12mo, 106 pp. 60 cents. Fleming H. Revell Co., 1911.

These little stories from missionary experience in Korea go straight to the heart. They are full of pathos and human interest, of inspiration without moralizing. They give an unusually graphic picture of what the missionaries see and do, and show why they love the Koreans and choose to live among them, in spite of the difficulties and hardships connected with missionary life. The stories will interest and bless any sympathetic reader.

The American Board Almanac, 1912. 10 cents. Boston.

This compendium of the work of the American Board is always a welcome friend. It is well illustrated and contains many useful facts not only for those connected with the Congregational churches, but for all friends of missions. The general statistics for all societies are not as full as those published in the Missionary Review, but the income reported is larger, $30,378,489, including auxiliary, cooperating and independent societies.

NEW BOOKS

The Chinese at Home. The Man of Tong and His Land. By J. Dyer Ball. Illustrated, 8vo., 369 pp. $2.00, *net*. Fleming H. Revell Co., New York, 1911.

Other Sheep Have I. By Harold Begbie. George H. Doran Co., New York, 1911.

Twilight Tales of the Black Baganda. By Ruth B. Fisher. Cloth boards, 3*s*. 6*d*., *net*. Marshall Bros., Ltd., London, 1911.

Yakusu: The Very Heart of Africa. By H. Suttun Smith. Embossed Cloth boards, gilt, 6s., *net*. Marshall Bros., Ltd., London, 1911.

The Church of the Open Country. By Warren H. Wilson. Cloth, 50 cents; paper, 35 cents; postage, 8 cents extra. Missionary Education Movement, 156 Fifth Ave., New York, 1911.

The Social Work of Christian Missions. By Alva W. Taylor. 12mo, 265 pp. $1.00. The Foreign Christian Missionary Society, Cincinnati, 1911.

Life in the Moslem East. By Pierre Ponafidine. $4.00, *net*. Dodd, Mead & Co., New York, 1911.

Islam and Missions. Being papers read at the Second Missionary Conference on Behalf of the Mohammedan World, at Lucknow, January 23-28, 1911. Edited by E. M. Wherry, D.D., S. M. Zwemer, D.D., C. G. Mylrea, M.A. Illustrated, 12mo, 298. $1.50, *net*. Fleming H. Revell Co., New York. 1911.

Sita. A Story of Child-Marriage Fetters. By Olivia A. Baldwin, M.D. 12mo, 353 pp. $1.25, *net*. Fleming H. Revell Co., New York. 1911.

A Pathfinder in South-Central Africa. A Story of Pioneer Missionary Work and Adventure. By Rev. William Chapman. Illustrated, 12mo, 385 pp. W. A. Hammond, London. 1911.

China and the Gospel. An Illustrated Report of the China Inland Mission, 1911. 8vo, 170 pp. China Inland Mission, Philadelphia and London. 1911.

The Conquest of the Continent. By Rev. Hugh L. Burleson. Illustrated, 200 pp. Paper, 35 cents; cloth, 50 cents. The Educational Secretary, 281 Fourth Ave., New York. 1911.

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